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DERN EGYPT
S WITNESS TO CHRIST

MODERN EGYPT:

ITS WITNESS TO CHRIST.

Lectures after a Visit to Egypt in 1883.

BY

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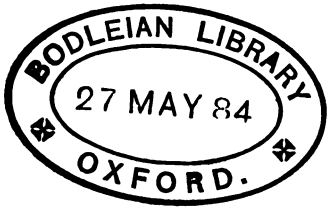
PUBLISHED UNDER THE DIRECTION OF THE TRACT COMMITTEE.

LONDON:
SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.
NORTHUMBERLAND AVENUE, CHARING CROSS, W.C.
43, QUEEN VICTORIA STREET, E.C.
26, ST. GEORGE'S PLACE, HYDE PARK CORNER, S.W.
BRIGHTON: 135, NORTH STREET.
NEW YORK: E. & J. B. YOUNG & CO.

1884.

1082. f. 1.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PREFACE.

It should be explained that the following Addresses are the reprint, almost *verbatim*, of Lectures delivered week by week to a mixed and fluctuating congregation of visitors and residents in a Northern watering-place. Prepared without any view to their permanent publication, in such scanty leisure as could be found in the pressure of ordinary parish work, they were printed each week by two local newspapers; and even in their present less ephemeral form are nothing more, in style and substance, than a reproduction of what they were originally intended to be. This will, it is hoped, explain, and in part excuse, certain peculiarities of style and composition, largely due to their local and rhetorical colouring, of which the writer is very sensible.

In regard to the Addresses themselves, he can only hope that they will sufficiently explain themselves. They are an endeavour to present in a popular and colloquial form some of the results which have accrued to the study of the Bible History from recent discoveries in Egypt.

Incidentally, it is hoped that one of the results of this endeavonr may be to stimulate an occasional reader to support the undertakings of the recently-formed "Egypt Exploration Fund." It may be again repeated here that contributions to the objects of this society (of which Sir Erasmus Wilson is President) would be gratefully received by the writer, or may be sent direct to the Treasurer of the Fund, R. Stuart Poole, Esq., British Museum, London, W.C.

It should be added that the Chronology here adopted is based upon the second English edition of Brugsch-Bey's "History of Egypt."

H. B. O.

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MODERN EGYPT.

CHAPTER I.

INTRODUCTORY ADDRESS

(ON THE EVIDENTIAL VALUE OF MODERN TRAVEL).

Good news from a far country.—*Proverbs* xxv. 25.

(*June* 3, 1883.)

THE groundwork of our faith is solid fact. The Bible is a landscape whose background is History and Geography. If it be not this, it is far worse than nothing.

The creed of Christendom is far too serious a delusion, for any toleration to-day, if it be not in truth the most serious of realities.

A well-known picture presents itself to my memory.

Two figures moving across a dark landscape:—the one, a soldier, clad in mail,—all steel, from helm to spur,—he leans forward, looking downwards on the rugged path; it is so dark, he cannot, dare not, lift his head; and, as he plants his footsteps, one by one, he probes the ground with the point of his trusty sword; and so, step by step, in earnest determination

he feels for the path he is to tread; he must know the certainty of every step; he must touch and prove. And so, painfully and slowly, he fights his way through the night of doubt.

His companion seems to have no share in the perplexities of the soldier's path. With face upturned to the watch-fires of the stars, he is carried on angelic pinions easily through the night;—no lurking pitfall gives him anxiety; he floats forward, his face aglow with heavenly light, onwards, without doubt or fear; for faith has lent him wings.

It is a fitting emblem, surely, of the temper of faithful souls, in an age of progress like our own. Some men there are, some few and highly favoured ones, who are borne by the wings of a placid and childlike trust along the dark pilgrimage of life and death, their presence all aglow with an unearthly radiance; they are the pioneers of Heaven, the angels of a sin-stained earth. Thrice blessed. No darkness is there in their pure hearts; it is all light; they have heard the Master's voice from childhood; faith has been the lodestar of their life; love, and hope, and prayer, and works of mercy, have been their daily bread; they have not seen, and yet they have believed.

But alas! it is far otherwise with most of us. The sins of youth have too oftened darkened the heavenly light, and that, which to the pure in heart is a flight on angel's wings, is a toilsome road, a pilgrimage of pain, to those whose hearts are dull by reason of their sin. Nay, even to the purest hearted, it is not always easy to believe and trust; this doubt, this resolute

determination to be *sure*, quite sure,—it is the price we pay for the great boon of intellectual advance, it is the reprisal of that culture which is so dear to our hearts.

And so it is that the soldier's attitude is one which will move our sympathy. And, for my own part, I think we need not shrink from it. *Knowledge*, after all, is one of the factors of faith; it was no part of the apostolic gospel to require men to believe without good *reason*.

The preaching of St. Paul was based upon a certain event which he alleged to be historical,—the Resurrection of One Who was dead and had been buried. That event was one which challenged critical investigation; and the creed which was based upon it can, no more than the original fact, claim exemption from the criticism of science; it must stand or fall with its historical credibility.

All this is realised in our time with increasing intensity. And it is mainly on this account that I am about to invite you to follow the witness of modern investigation in the series of addresses upon which we are entering.

A religion which, on the face of it, makes such a momentous tax upon our attention as Christianity does cannot any longer be permitted to occupy the neutral ground of quasi-reality to which, too often, it has been consigned by modern parodies of the old gospel. We cannot afford, nowadays, to lose any opportunity that may serve to deepen our view of Christianity as a religion of veritable human experience.

And so it is that, having been permitted to visit, for myself, those great countries of the East in which our faith was cradled, I venture to believe that they, in their modern condition, have a most notable, a most urgent message for us, here in our island branch of Christ's Church Catholic throughout the world.

"As cold waters to a thirsty soul, so is good news from a far country."

Distance is always a hindrance to us in dealing with the Bible. We are so far from Eastern life and manners that any means of bringing us nearer is always welcome.

It is not merely that even the briefest acquaintance with Eastern life is sure to infuse as it were an electric shock into Bible passages and phrases and scenes that before were paralysed by our ignorance; not only that the whole meaning of Scripture often becomes, as it were, alive instead of dead: but beyond all such incidental benefits, it is surely of the utmost possible advantage to be able to test our own conceptions of the Scriptural History by looking upon the very countries where it was enacted. Our Western habits of thought and life, especially here in England, are necessarily confined within very narrow limits; and in the countries beyond the Mediterranean there is, as it were, a new world of life and feeling; and to come in contact with it is to gain at once a far truer and nobler conception of the dealings of God with the human race at large.

As to the "evidence" to be derived from a view of sacred localities, as regards the truth of our childhood's faith, that is a matter upon which I hope to speak in

detail when we come to deal with each of those localities in turn. But I may anticipate a truth which I hope will gradually be illustrated in the course of the addresses so far as to remind you that the present condition of Eastern countries, as revealed by the close investigation of scientific survey and exploration, is such as amply and minutely confirms the historical accuracy of the Bible record.

To use the language of Dean Stanley in this connexion: "Facts, it is said, are stubborn, and geographical facts happily the most stubborn of all. We cannot wrest them to meet our views; but neither can we refuse the conclusions they force upon us. It is by more than a figure of speech that natural scenes are said to have 'witnessed' the events which occurred in their presence. They are 'witnesses' which remain when the testimony of men and books has perished. They can be cross-examined with the alleged facts and narratives. If they cannot tell the whole truth, at any rate they tell nothing but the truth.

"The sacred story would doubtless become more marvellous if it were found to be in direct contradiction to natural features now existing: if Egypt had no river, Sinai no mountains, Palestine no rocks, springs, or earthquakes. But it would be not only less credible, but less consistent with itself, and less fitted for the instruction and guidance of men."[1]

It is, then, in view of such important matters as these and of others of at least equal concern, that

[1] "Sinai and Palestine," pp. xix, xxii.

I am to invite you to travel, as it were, with me to that first and most marvellous of Eastern countries, Egypt.

When, after three or four days steaming from an Italian port, there first appears across the blue rolling waves of the "Great Sea" a small bright needle point, as it were, in the far South-eastern horizon; and when little by little, the bright line of white palaces and ports and houses is seen along the line of yonder flat, yellow coast, it is then that we commence to look upon a series of views, each of which, to the thoughtful mind, is charged with Divine voices of most potent eloquence.

Alexandria—the Capital of the Ptolemies; Alexandria, where the gathered wisdom of at least three thousand years of ancient Egyptian life was merged in the philosophies of Greece; Alexandria, where Antony died in Cleopatra's arms,—where Philo reasoned and Origen wrote and Athanasius disputed, and Cyril preached and laboured,—where Hypatia was murdered at God's Altar, by so-called Christian Monks,—where the world's richest stores of wisdom were gathered in the Library which was burned by a Saracen fanatic,—where, nine hundred years before then, the Jewish Scriptures had been translated into the Greek Septuagint; Alexandria, plundered by the Crusader, captured by the French, bombarded by the British, burned by Arab rebels . . . . . is there no message there for Churchmen of England here to-day?

That is a question which will be answered at another time. Suffer me now to remind you, in general outline, of the route I would ask you, by-and-by,

to traverse in our study of God's dealings with the world.

Egypt, first of all; Egypt the dark country, the empire of the Pharaohs, gift of the Nile, land of signs and wonders in old time, land of Tombs and Temples and the dust of Death, land of mystery and marvel, and intensest living interest now to-day! Yes, it is by a natural prelude to what must follow, that we must first see something of that House of Bondage where Abraham and Jacob, and Joseph, and Moses,—each in turn is shown as being in closest contact with the Pharaohs.

And then, having caught something, let us hope, of that old-world inspiration, we shall be prepared to follow in the steps of Israel, by the Land of Goshen and the Field of Zoan, to their miraculous deliverance by the Red Sea waters.

By-and-by we shall meet them again in the Promised Land itself,[1]—we shall look upon the Holy City; we shall think upon her stones. It will grieve us to see her in the dust, wasted with misery,—and the Sacred Hills, now silent and desolate, will yet ring with living eloquence to you and me;—each ruin shall be made vocal beneath the touch of historic truth;—the deserted valleys, the Dead Sea

[1] The remarks that follow have reference to a second series of addresses, in which a similar treatment to that here adopted in regard to Egypt should be extended to Palestine, Asia Minor, Greece, and Italy. Circumstances have hitherto prevented the fulfilment of the design here projected; but for all practical purposes the present series may be considered self-complete; and it has not been thought necessary to omit the paragraphs in question.

waters, the barren hills, the Fountains of sacred story, the plains, the flowers, the cornfields, the streams, the villages, the lakes,—all these shall speak to us in the tones of a present voice; and so we shall be prepared to find, in the course of what will yet have to follow, a dramatic unity which will help us to larger and truer views of the world's redemption in CHRIST.

And so will Palestine and Syria lead us on into scenes that are even nearer to our present interests; —Asia Minor, the islands of the Archipelago, the Bosphorus, Constantinople,—these will force us to realise more than perhaps we have done hitherto the growth of Apostolic Christianity and the far-off beginnings of the Eastern Christian Churches; and thence to Athens, where the glories of old Greece still linger around the scenes,—where the great apostle first confronted with the Cross the sensuous imagery of the Greek paganisms; and finally to Rome, where he suffered martyrdom,—Rome, the proud Queen of Cities, where all the ancient world is summarised.

Such is the journey which I propose that we should follow in connexion with the Gospel of the redemption of mankind by our Lord JESUS CHRIST. We shall traverse as it were the very focus of sacred historical interest; we shall stand amid scenes which are hallowed by the memories of events of the sublimest and most august nature; and it will surely be our own fault if, in the presence of such memories, we fail to carry away some lesson of deep practical importance to ourselves: we shall hear "good news" indeed from these "far countries." It may be that

our faith may lose somewhat of its *sentimentality*, but it will gain infinitely in strength and power; it may become less *poetical* in a certain sense, but it will surely become more useful, more human, more real and tangible.

GOD grant that this may indeed be the case! May He of His mercy touch with the live coal of His Spirit, the dumb, the earth-sealèd lips of His servant;—may He enkindle in some who listen a new and deep conviction of the great issue of that eternal life which was revealed in His Son our Lord; —may that earthly life of CHRIST, when we have pondered upon the scenes among which it was spent, become daily more real, and *helpful* to us, professing members of His Body the Church; . . . . may we be stimulated to new anxieties, roused to new interests, encouraged to new efforts, in view of the tremendous *truth* of Christianity; and so will our lives become transformed by new motives, swayed and enriched by new and nobler impulses than before; so will the dark pilgrimage of our doubt and sorrow be illuminated with Divine Light. We shall fear no pitfall in the path; we shall pass through the great deeps of trial and sorrow, but they shall not swallow us up; we shall not sink in the sloughs of our despair, nor stumble, never to rise again, over the rocks of our temptations. The dark waters of Pride and Passion shall not overflow us; the wilderness, the solitary place of our bereavement, shall be made to bloom with the graces of the rose of Sharon, the Lily of the Valley; . . . and when, at length, the valley of the Shadow of Death looms in its terrible reality in front of us,—and there

is no by-path by which it may be avoided, — even then, His presence shall go with us; His rod and His staff shall comfort us. Over the dark hills of Death shall be seen the glory of an Endless Dawning; and the toilsome journey of Life's little day shall issue in the deathless splendour of the Promised Land.

CHAPTER II.

ALEXANDRIA: THE DREAM OF ITS FOUNDER, AND THE MESSAGE OF ITS RUINS.

(*June* 10, 1883.)

In that day shall there be . . in . . the Land of Egypt . . a Pillar at the Border; . . and it shall be for a sign and for a witness unto the Lord of Hosts in the Land of Egypt.—*Isa.* xix. 19, 20.

A YEAR has not yet passed since,—on that fateful morning of last July,— the ironclads of England opened fire upon the forts of Alexandria. The echo of those guns has not yet died away. The touch of time has not yet healed the breaches they have made.

There are ragged scars of newly-built masonry in the lighthouse and the palace walls at Ras-et-Teen. Great piles of shapeless ruin block those embrasures of Meks and Marabout where the guns of the Egyptian garrison lie helpless, crippled, hurled from their carriages,—their shining steel all red with rust from the salt winds of the sea.

The town itself—modern Alexandria—still points to the terrors of the Arab fires; still tells the story of her houses crashing to their fall in noble street and square,—the woeful story of her soil too lately red, once more, as so often of old, with the bloodshed of revolution.

All this will at least redeem the subject of these addresses from any want of present interest.

For it is not Alexandria alone which claims our

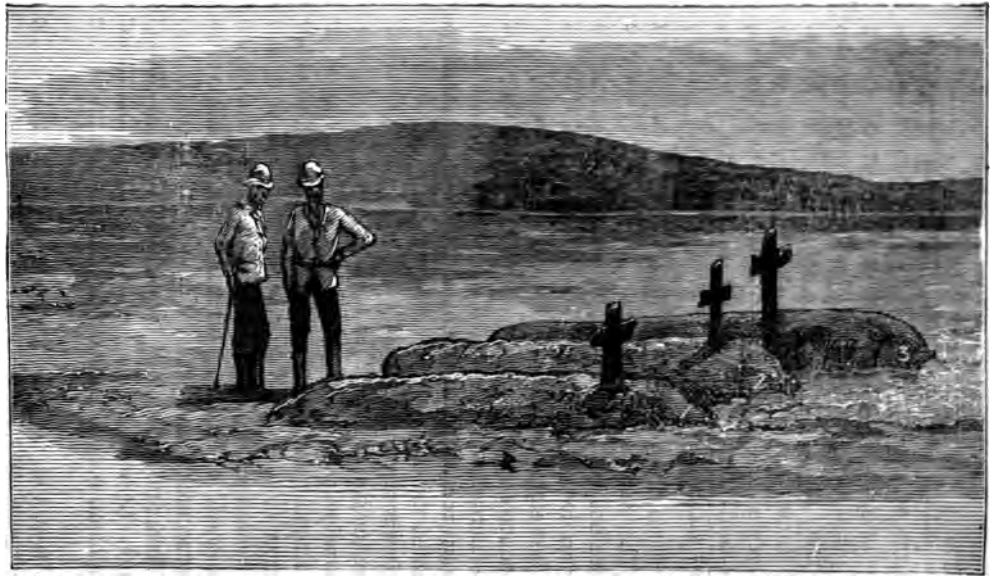
LIGHTHOUSE AT ALEXANDRIA AFTER THE BOMBARDMENT, 1882.

sympathy at such a time as this. All Egypt cries aloud to Christendom to-day; to England, and to England's Church, she brings a message of gravest concern.

Those yellow-shingle wastes of Tel-el-Kebir are still furrowed by long lines of ditch and parapet where our soldiers fell on that September night; those grim ridges of desert sand are still scored deep with pathways ploughed by English shot and shell; the plain is still dotted over with the marks of the camp-fires; you can trace it in the wheel-tracks of the artillery; it is sprinkled with broken accoutrements and the fragments of a battlefield; it is whitened, here and there, with the bones of man and horse protruding upwards from the too-shallow grave in the shifting sand. Those lonely mounds, by the side of the Isma'ilîya railway, where so many an Englishman sleeps, in death and for duty,—they are still too recent to be quite forgotten.

Yes; great indeed is the claim of Egypt upon our hearts to-day. For, far and wide through the fertile fields of the Delta, and far up that solemn Nile, southward from Cairo to Nubia, there is many an Egyptian household whose light has been quenched by English hands. All along the mighty distances of those rich-brown river-banks, nestling beneath the scattered groups of palm, or just upstanding from the green meadows of the Nile, there are homes still mourning for him—father, husband, son—who, as his life-blood ebbed away beneath the English bayonet-thrust, thought of his wife in that far-off home; thought of his boys at play among the sugar-canes; and died, with a curse for England in his heart: for had not England made his wife a widow and those children fatherless?

But it is not my object in any way to criticise



GRAVES OF ENGLISH OFFICERS AT TEL-EL-KEBIR.

the action of those who are responsible for our recent action in Egypt; I have said as much as this only to remind you that no Englishman can dare to plead any want of interest in Egypt at such a time as this; and, if there be any meaning in that phrase of Bunsen's, "GOD in History," we shall find, in our survey of "Modern Egypt," that England's work in the land of the Pharaohs is, in the highest sense, a very sacred one.

* * * * *

The natural gateway into Egypt—for us in this place not less than for the traveller himself, or, indeed, for an invading force—is the Port of Alexandria.

Just eighty-five years ago—in June, 1798,—a great conqueror was sailing south and east across the Mediterranean, with an army of 36,000 men, and about 100 ships of war.[1] On the 1st of July, he sighted the lighthouse and minarets of Alexandria.

It was an expedition dictated purely by ambition. The imagination of Napoleon had been fired by the boundless possibilities opened up by the acquisition of Egypt. A hundred years before then, Leibnitz had written to Louis XIV. that "the possession of Egypt . . would pave the way for great captains to march to conquests worthy of Alexander . . and would for ever secure the possession of the Indies, the commerce of Asia, and the dominion of the universe."[2] That which Leibnitz foresaw as a great political *idea*, Napoleon tried to realise.

[1] Alison, Hist. of Europe, vi., 242.
[2] Memorial, 1672, Leibnitz to Louis XIV. (quoted by Alison).

But, by his own confession, Napoleon was only the rival of one who, twenty-one centuries earlier, had, like himself, aimed at a world-wide empire; and who, like him, discerned that it was from Egypt that he must rule the world.

Alexander the Great, at the time he founded Alexandria, was a man of only four-and-twenty. His father, Philip king of Macedon, had struck the death-blow to the independence of Greece in the battle of Chœronea; and when Alexander, at the age of twenty, succeeded to the throne, he quickly found himself chosen to be king of United Macedonia and Greece.

His career of conquest had been such as to startle the whole world: Persia, Syria, Phœnicia had already yielded to his arms.

His resistless approach had been foretold, two-and-a-half centuries before, by a Jewish exile at Babylon—by Daniel, Persian diplomat, Jewish seer. In the prophecy of Daniel[1] we read of one who, as the "first king of Grecia,"—and Alexander was the first since the days of Agamemnon,—was to come as a mountain goat from the Ionian shores, bounding so swiftly over the face of the earth as not to touch the ground, and running in its fury against the double-horned ram—the emblem of the kings of Media and Persia—till it was utterly destroyed.

He himself believed himself to be charged with a Mission from the Most High GOD. Have you heard the story of his march upon the Holy City? How from the hill of Scopus—close to Olivet—whence,

[1] Dan. viii. 5, etc.; cf. Stanley, "Jewish Church," iii., 203.

beforetime, Sennacherib, and, afterwards, the Roman Titus, had their first view of Jerusalem—from that self-same vantage ground Alexander stood beholding the Sacred City?—and how, when the long procession of the Priests streamed forth, in robes of white—the High Priest leading them, clad in his purple and gold, and with the ineffable Name of JEHOVAH inscribed upon his diadem—the Grecian conqueror advanced and made obeisance before the High Priest of the Jews? "Not the High Priest," he said, by way of explaining how it was he thus humbled himself—"Not him, but the GOD Whose High Priest he is, I worship. Long ago, in Macedonia," he added, "I saw such a one, in such attire, in my dreams; and it is He who has guided me to my conquests hitherto."

Thus, at the first meeting of the Greek and the Jew upon the stage of history, we can trace a sign and symbol of Alexander's future mission to the world. He himself, as Arrian and Plutarch[1] record, believed himself sent to be the heaven-born reconciler and peacemaker of the world.

And so it was, that, moving onwards from Palestine in his course of conquest, he arrived by the desert at the frontier fortress of eastern Egypt—Pelusium; and, having advanced at once upon Memphis, the ancient capital, he descended by the Nile to Canopus (now Rosetta) at the western mouth.

Now it happened (this was in the year 332 B.C.), as he sailed from Canopus, westerly, along the shore, that he dreamed, one night, of that passage in old

[1] Plut. Alex. Fost., i., 6; Arr., vii., 30.

Homer's Odyssey,[1] which speaks of the harbour behind a rocky island called Pharos, at the Nile-mouth. He takes the vision for a sign; and, perceiving with his practised eye the natural advantages of the position —then occupied by the fishing village of Rhachotis[2] —he hastens to consult the oracle; and, encouraged by the reply, he himself marks out the circuit of the walls—his military cloak supplies the outline—and thus the first stone was laid of the future glorious Alexandria.[3] Scarcely eight years afterwards, at the age of 32, his corpse was brought back into the city No obsequies were ever seen more splendid than those in which the remains of the dead conqueror were brought "in a golden car across desert and mountain, through the hills and vales of Palestine, till they were deposited in the royal tomb."

And the tomb of Alexander, or "Iskander of the two horns," in Moslem phrase, is shown, amid the mounds of the old city, shorn of all its magnificence, but held in honour still by the Moslem population.

This then was the "dream of Alexander" in founding the city of his name. It was to be the rallying point of the ancient world: Europe, Asia, Africa, were to meet and hold communion there.

And his instincts led him well. "A glance at the map," said Charles Kingsley, thirty years ago,

[1] Odyss., iv., 354.

[2] Probably an abbreviation of a still older Egyptian name—Amn-ra-hi-get. See Osburn's "Egypt," ii., 324; Brugsch, "Egypt," ii., 289.

[3] Grote, "Hist. of Greece," xi., 471. Stuart Poole, "Cities of Egypt," 179. Stanley, "Jewish Church," iii., 209, etc.

"will show you what a centre of the world this Alexandria is; and perhaps rouse in your minds, as it has often done in mine, the suspicion that it has not yet fulfilled its whole destiny, but may become at any time a prize for contending nations, or the centre of some world-wide empire to come."[1]

The project of Alexander has been fulfilled, and is yet to be fulfilled, though in a sense he little realised.

Among the friends of Alexander's youth was Ptolemy, the adventurer—bastard son of Philip;—and he, becoming despot of Egypt at Alexander's death, saw clearly his opportunity, and, seeing, used it; and for the most part used it well. The Egyptians called him "Soter," their Saviour, for he revived their commerce and he re-organised their government.

But, far more than this, he aspired to make the new metropolis a metropolis of intellect.

It was to this end that he, and his still greater son, the wealthiest of ancient kings, Ptolemy Philadelphus, and his grandson, Ptolemy Euergetes, devoted their royal energies.

And thus it was that Alexandria rises to be verily and indeed the very queen of cities.

Already the city bristles with buildings of noblest architecture; Egypt lends its grandeur, Athens its grace. Palaces and arsenals, docks and temples, rise in brilliant masses of magnificence around the harbour to which the Pharos lights the sailor's road.

Hither from Athens comes Demetrius Phalareus,

[1] "Historical Lectures," p. 18.

"the last of Attic orators, statesman, philosopher, poet, warrior;" hither comes Zenodotus, the grammarian of Ephesus; hither come Euclid, with his mathematical instruments, — and Aristarchus the astronomer, — and Eratosthenes, who first raised geography to a science, — and Archimedes, with his hydraulic screw, his crane, his war engines, and his monstrous burning glass; and now is reared the great library of the Ptolemies, where are gradually stored such treasures as the original MSS. of the old Greek tragedians, — the very handwriting of Œschylus and Sophocles. The most distant kingdoms of the empire are ransacked for those mighty shelves.

And the Mouseion next,—the Museum, Temple of the Muses,—that too is reared, with its porticoes for the dispute of sages; with its lecture-rooms and dining-halls, and its collections of natural specimens, its gardens of botany and zoology;—and over all these was to preside the genius of Aristotle; his were the methods by which all things seen and unseen in heaven and earth were to be observed and registered and classified—from the sea urchins and starfishes of the ocean to the "potentialities" and the "evolutions" of the soul of man;—hither came Diodorus the dialectician, and Stilpo, "prince of sophists," and Callimachus the librarian of the Museum, critic and poet, with his pupils Apollonius and Eratosthenes, and many more.

Ah! what a courtly grace is over all the scene! Listen, for instance, to the dainty story which yonder quiet ruins by the sea sands of Ramleh can tell to us.

It was there, in that crumbling temple, that beautiful Queen Berenice hung up her golden tresses as a thank-offering on her husband's safe return from the wars. And lo! in a day or two, the hair had vanished from the shrine. Some daring thief had stolen the costly offering: and consternation, anger, fear, was all around. But now comes Conon, the courtly astronomer royal, to the rescue. He, wisest of courtiers—most diplomatic sage—he searches the nightly heavens with his glass, and finds the golden tresses, as a string of stars, up yonder in the sky: —"Coma Berenices,"—astronomers still tell the story; they can read it in the sky to-night!

It was now that all the literary wealth of Greece itself was collected and carefully revised, and their editions of the classics are still our own precious heritage to-day. But the seeds of corruption were already sown; and, "during a miserable and shameful decline of 180 years, sophists wrangled, pedants fought over accents and readings with the true *odium grammaticum*, and kings plunged deeper and deeper into the abysses of luxury and incest, laziness and cruelty, till the flood came and swept them all away. Cleopatra, the Helen of Egypt, betrayed her country to the Roman; and thenceforth the Alexandrians became slaves in all but name."[1]

But not before one imperishable monument had been reared by the scholars whom the first Ptolemy gathered in the new capital. On the sea-shore of Alexandria, precisely opposite the outer position taken

[1] Kingsley, "Historical Lectures," p. 60.

by our ships during the late bombardment, tradition still points to the spot where, at Ptolemy's command, the Hebrew Scriptures were translated into Greek.

Thus was Alexander himself the pioneer of a world-wide empire indeed—the empire of CHRIST Himself.

And this thought brings us to remember that great Jewish school which, like all other schools, was fostered in Alexandria. The Alexandrian Rabbis were called "the Light of Israel" by their brethren, and for several centuries were the centre of Jewish culture and learning. It was by the education he had received at Alexandria that Apollos[1] was equipped to be the missionary colleague of Paul the apostle of the Gentiles. It was here that the great thoughts of Plato were appropriated by the subtle intellects of Jewish Rabbis, until, under the guidance of such master-minds as Philo, the world was prepared for the true perception of the Divine Nature of CHRIST, the Word, or Logos, of the Father; —and thus were the "ideas" of Plato realised in the Incarnation of the SON OF GOD.

And so it was that when the Cross of CHRIST was first preached—perhaps by St. Mark himself—in Alexandria, the greatest minds were drawn towards its wondrous Truth. The Platonist saw in it the embodiment of his Master's noblest yearnings; the Hebrew saw in it the extension of the faith of Abraham to the whole race of mankind; and the Egyptian saw in it his own great doctrines of the Divine Unity and of a Future Life.

[1] Acts xviii. 24.

But how shall we touch upon the humiliating sequel of this early promise? How can I speak now (when your indulgence is well nigh exhausted) upon the stirring history of Alexandria in the days of Clement, the learned Greek, the true "broad-Churchman" of orthodoxy; the days of Origen—Origen the Egyptian by race, the Christian by choice, the most learned man of the early Church, the man who forestalled the problems of our own 19th-century theology;[1]—the days of the Hermit Life of the 4th century,—of Antony and Pachomius, and Serapion and Jerome? For Egypt was the cradle of Christian asceticism—and this alone is a subject of profound significance to the student of Christianity. It was this very fact which, at length, conduced as much as any other cause to the downfall of Alexandria.[2]

All this must be left without further allusion; as must also be the story that centres around each of such familiar names as Athanasius—Cyril—and the fair heretic-martyr Hypatia, of whose cruel murder by monks I have already spoken.

With the capture of the city by the Arabs under the Kaliph Omar, in 640 A.D., the fading glories of ancient Alexandria waned to their total extinction. By the wild assault of those unlettered Arab tribes, all that had been built up by Alexander and the Ptolemies, by Clement and the philosophers, was utterly swept away. The Library itself, with its 700,000 volumes, was burned to ashes; and, the worst doom of all,—the Christian Creed fell before that of

[1] On this point, cf. Farrar, "Mercy and Judgment," chap. x.
[2] Cf. Lecky, "Hist of E. Morals," ii., 112.

the Mussulman. So had the Gospel of CHRIST degenerated by the disputes of the "theologians" as to have lost all real hold upon the people. And at the first touch of the Moslem's *faith* their so-called orthodoxy fled away,—for the faith itself was dead.

And to-day, scarcely any outward trace remains of all this amazing story. The buildings of the Ptolemies had no such permanence as the far older structures of the Pharaohs. Of the Museum and the Library, the Palaces, the royal Mausoleum, and the Temple of Sarapis, no remains are found except in fragments of columns or an occasional patch of masonry. Two obelisks which had been brought by Cleopatra from Heliopolis to adorn the new capital, and which remained till a year or two ago,—even they have been taken away,—one to the Thames Embankment, the other to the Broadway of New York;[1] the so-called Pompey's Pillar,—a column whose shaft consists of a mighty block of red granite 73 feet high and 10 feet thick,—is there still, dating from the days of Diocletian, about A.D. 300; but the mischievous Arab children are doing their best to undermine its strength.

* * * * * *

And what is the Message of this and the other traces of Alexandria's ancient city?

It is surely plain enough.

Alexandria stands,—if we may venture to appro-

[1] For a full account of "Cleopatra's Needle," see a small work lately issued by the Religious Tract Society, in "Bypaths of Bible Knowledge."

priate the language of our text without unduly emphasizing its literal coincidence with the facts to which I have alluded,—it stands, "in the land of Egypt . . . . at the border thereof . . . . a Pillar . . . . a sign and a witness unto the LORD of Hosts."

Here was effected that fusion of Greek and Hebrew and Egyptian thought which found no expression except in the creed of Christendom; here were the Jewish Scriptures translated into the language in which the Gospels were written—Greek, the language of the world; here flourishes, even yet, in however degraded a form, that proud old Coptic Christian Church which is the only living guardian of the speech of the ancient Pharaohs.

The dream of Alexander was to found a commonwealth of humanity to be ruled by a human emperor.

The ruins of Alexandria tell us that the Kingdom of CHRIST alone can realise her founder's dream. They are the first tangible witness of that deep instinct which leads all men to believe in one common fatherhood; they proclaim that sooner or later men must take refuge in a Church that is "catholic," not in name, but in *truth*.

And as we pass over the centuries and look from the deck of a Mediterranean steamship upon the most recent of Alexandria's ruins, does not the same message reach our hearts once more?

We think, as we look upon the poor shattered town, of those fierce passions which raged around the dogmas of the Church fourteen or fifteen centuries ago; we see Cyril, that splendidly-bigoted warrior-bishop, permitting his monks to pillage the town; we think of

the fierce passions of the controversies about the sublime mysteries of the Triune GOD; we see Hypatia, calm in her Pagan wisdom, at the head of her class of disciples, pleading for the One Eternal Essence in which she believed—and faith shall save her soul alive,—and we shall see her, still; and then we hear her dying shrieks as her fair limbs are torn in pieces by those monkish fiends at the altar of the All Merciful. And such memories seem to speak to England's Church to-day, and to say, Go, in the *spirit* of the Master, to preach and to baptise; go, in the wide charity and cultured intellect of the Apostle Paul; go, in the loving earnestness of St. John; go, with the enthusiasm and the courage of St. Peter; and win the battle of the Cross by faith and hope and charity.

But beware—these blood-stained ruins say—beware of *words;* beware of definitions that rouse the pride of subtle intellects; take warning by the ruins of Alexandria that Churchmanship is not necessarily Christianity; great theological wisdom may exist side by side with an unchanged unconverted *heart;* orthodoxy is no guarantee of love, or mercy, or justice, or righteousness, or humility; great familiarity with the Christian *creed* may accompany the most utter unbelief; schools and churches, if the Holy Spirit of GOD does not go with their work, will only prepare the way for a generation of sceptics and scoffers; outward ceremonials—Christian to all appearance—may be the mere funeral pomp of Christian faith; the most violent bodily austerity can never cleanse the soul of its guilt; no penance,

howsoever rigorous, can supply the place of the precious blood of CHRIST; no sacrament can feed the soul if that soul be not hungry for the presence of the Living GOD.

England's government is still — despite all her cavillers — a *Christian* government. And Egypt is, at least for the moment, in English hands. The crescent of the Moslem there, as elsewhere, is on the wane. The "Sick Man" of the Bosphorus is sick, indeed, to death. Will England preach that Cross of CHRIST which has been her own richest blessing hitherto? Will she preach it in Egypt and in India? GOD grant she may, by the means of her National Church. So shall she have the high honour of fulfilling the Word of the LORD in the Land of the Pharaohs: for she shall be "for a sign and for a witness" to Him, not only at Alexandria—as "a Pillar at the border thereof,"—but throughout the length and breadth of Egypt.

CHAPTER III.

EGYPT "THE GIFT OF THE NILE."

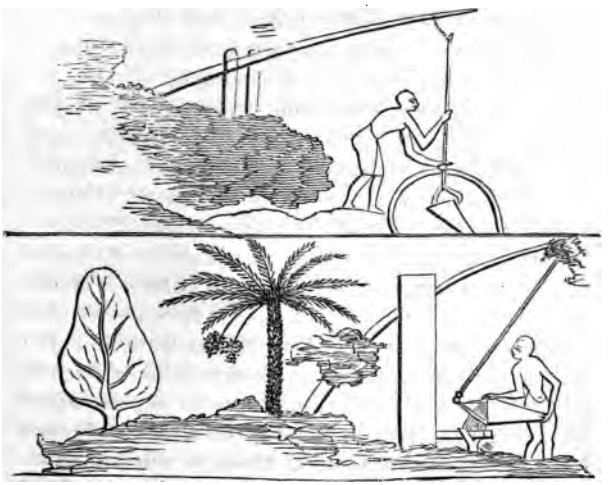
(*June* 17, 1883.)

Thus saith the Lord God: Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.—*Ezekiel* xxix. 3.

To-NIGHT—the 17th of June—is a night of solemn festival, a night of sacred expectation, throughout the land of Egypt. The villages along the Nile valley are all astir to-night. The streets of Cairo are crowded, I suppose, with even more than their usual throng of citizens. We can realise the scene. See them, then! all hastening westward to the open spaces by the river bank, a motley crowd—Copt and Bedouin, Cairene and Nubian—dark limbs and swarthy faces, brown and black; and everywhere a touch of vivid colour — the crimson fez, and turbans, white or green, honoured badge of its wearer's pilgrimage to Mecca; a flowing tide of men and women clad in robes and veils of every hue,—indigo and saffron, brown and purple and pink; ah! the roadway is aglow with the changing multitude.

And among them all but few eyes will be closed in sleep until the sun—now sinking in a mist of amber and amethyst yonder behind the Pyramids—

has mounted from the dawning to-morrow. The short hours of the soft Egyptian night will be spent by the faithful beneath the stars.[1] For Egypt is still, what the old Greek traveller called it long ago, "the gift of the Nile."[2] And now, for many weeks,



"SHÁDOOF," FROM THE MONUMENTS.

the waters of the great river have been running low. Night and day the water-wheels and water-pails along the banks have been at work with ever lessening results. The "brooks of defence," as Isaiah calls the canals and dykes and waterways, are already

[1] For a description of the "Lelet-en-Nuktah," the "Night of the Drop," see Lane, "Modern Egyptians," p. 489.

[2] Herodotus, ii., 5.

well nigh "emptied and dried up,"[1] and the rich black soil can no longer yield her fruit beneath the cruel sun; all Egypt is athirst.

But to-night the heavens themselves are to bring relief. There will be no rain nor dew; but the failing tide shall cease to fail. And, day by day, the great Nile shall swell, and inch by inch shall grow, till the flood bursts upon the expectant fields; and all Egypt shall rejoice. "It is no mystery," they will tell you; those simple Felláhin and pious Moslem citizens: "do you not know that a Drop from Heaven will fall into the Nile this night? '*Mashallah!*' A wonder of God! It is thus we celebrate the solemn Feast Night of the Heavenly Drop."

"The story of Egypt," it has been said, "is graven in its rocks and written in its soil." If this be true, it is perhaps not less true that the story of Egypt is graven in sand and written in water. For it is the story of a desert made fertile by a river. Apart from the Nile, Egypt differs in no respect from the Sahara. It was the Nile, and the Nile alone, which offered a home to those, whether aboriginals or immigrants,[2] who, in the childhood of the world, are found in settlements upon its banks. It was thus that Abraham, moving westwards from the Euphrates, is found, at the dawn of Jewish history, taking refuge in the Nile Valley. And thus we can

[1] Isaiah xix. 6.

[2] On the question of the Asiatic origin of the primitive Egyptians, see Brugsch's "Egypt," &c., vol. i., ch. i.; cf. Bædeker's "Lower Egypt," p. 37; Sir E. Wilson, "Egypt," p. 1, &c.

already catch a glimpse of that intimate connexion between Egypt and Christianity which, commencing with the migration of Abraham, culminated, as we have already seen, in the translation of the Jewish Scriptures at Alexandria.

* * * * * *

And here I may be allowed to suggest, in all humility, a caution which may perhaps be not unnecessary in regard to the whole spiritual bearing of these addresses on Egypt.

We need scarcely be reminded that our LORD JESUS CHRIST—His Person—His Life, is the sum and substance of all our Christian doctrine. Now, He, our Blessed LORD—He lived in an atmosphere which is not only marvellous and supernatural—but which is also *historical.*

And so we find that the Bible is not only a book of marvels, but a book of *facts:* and, to believe in the marvels, we must first become acquainted with the *facts.* Now, to remind you of certain *facts* which lead directly to the truth of Christianity—this is one at least of the functions of the pulpit.

A very large proportion of what is told us by the Bible consists of geography and history. Biblical research in the light of modern travel and science has a great interest for all of us. There are whole mines of spiritual meaning hidden in names and in passages which to some of us appear absolutely barren of all life and interest. The lists of families and tribes, cities and settlements, the tables of genealogy, which are so frequent

both in the Old and New Testaments—have they, think we, no spiritual message—have they no lesson for us to-day? Well, that is a question which we cannot answer until we have patiently investigated the facts themselves.

And, until we have done so, let us beware of disparaging as secular or unspiritual subjects upon which very possibly we are totally ignorant. A little more humility,—a little patience—a little faith in the GOD of Human History,—these graces would teach us to see that even the mummies of Egypt may have a message to us—and that the very stones of modern Alexandria cry out in witness to the CHRIST in whom we are so ready to proclaim our "orthodox" belief.

It is because men have so often sought to localise GOD in the pages of a certain book, or in the far-off ruins and plains of Palestine, that so many are hopelessly unable to give any reasonable ground for their own so-called Faith. What, then? Is GOD to be banished from modern history? Is He to be found nowhere but in the Holy Land? Have the "Isles of the Gentiles" no share in the history of Christianity? Has Ur of the Chaldees, the first home of Abraham, no sanctity because it is perhaps 500 miles from Palestine? Have Nineveh and Babylon, Smyrna and Athens, Memphis and Alexandria, no part or lot in the religious sympathies of English Churchmen? Are these all "common and unclean," and are Bethlehem and Olivet alone to be spoken of on Sunday? And are *we* to be the ones to raise a plea so small, so pitiful, so unworthy of the world-wide Gospel,—*we*, who, if the early Apostles had

thought thus narrowly of GOD's grace, should still have been barbarians! Yes, it comes with a poor grace from us, if you or I dare try to separate between the "GOD of Israel" and the "GOD of all the earth." He is the GOD of the living present, not only of the past; and it is the Bible itself, with its far-reaching prophecies, its world-wide historical and geographical allusions, which teaches us to see Him *everywhere;* to believe that *this earth* is altogether a sacred place; that all humanity, from Greenland to Cape Colony, is sanctified in the life of JESUS CHRIST: and if so, we shall find the Word of the Lord in the ruined altars and the broken idols of Thebes and Karnak, not less than in the mounds of Jericho or the desolate stones of Jerusalem!

* * * * *

The Nile, then, is, very literally, the mainspring of Egyptian history, both in the Bible and out of it. The Nile Valley was the cradle of the Gospel.

The Bible name for Egypt is "Mizraim,"—a dual word, meaning the two Mazors (like "the two Sicilies"). The course of the river explains this name. Egypt proper[1]—the Bible Mizraim—is that portion of Africa which is watered by the last 600 miles of the Nile as it flows from Central Africa northwards to the Mediterranean. Of these 600 miles, about 500—more or less—is a mere ribbon of green, lying along a valley which varies from two to

[1] The southern boundaries of the Khedive's dominions are now 2,000 miles from the Mediterranean; Bædeker's "Egypt," 29, 30.

twenty miles in width. This fertile strip reaches from a town called Syenein the Bible (now called Assouan, at the first cataract) nearly as far as Cairo, the capital.

But near Cairo, the green strip widens into a great triangular or fan-shaped meadow-like plain; because now the Nile can contain itself no longer, but divides into two great branches, and a hundred lesser canals and streamlets, watering this vast meadow, the "Delta" as it is called after the shape of the Greek letter of that name.

Thus we see at once that Egypt is naturally divided into two different kinds of country,—the Valley of the Upper Nile, and the Plain of the Lower Nile, or the Delta.

Here, then, is "Mizraim,"—the two Mazors—the two "Fortified Lands"; for this is now said to be the meaning of that rather obscure word Mazor,[1] which, however, still survives in the Arabic name for Egypt and for Cairo itself.[2]

And when we find Isaiah[3] and Jeremiah[4] speaking of "Mizraim" and "Pathros" together as applied to Egypt, we can gather that "Mizraim" came to be applied to the Delta exclusively; for Pathros is a name which survives in the monuments which speak of Upper Egypt as Pa-tares, the South Land.[5]

[1] Brugsch, "Egypt," i., 18, 231.

[2] Masr, or Misr. Cairo is known as Masr-el-Kahira, "Masr the Victorious."

[3] Isaiah xi. 11. [4] Jeremiah xliv. 1, 15.

[5] Cf. Smith's "Dictionary of the Bible," art. "Mizraim," and "Egypt"; and see Wilkinson's "Ancient Egyptians," iii. 25, &c.

Under the Pharaohs, this twofold division into Upper and Lower Egypt is continually before us. As king of Lower Egypt, his crown was red, and his emblem was a bee; as king of Upper Egypt his crown was white, and his emblem was the stalk of a river reed.

You will remember how Sennacherib, king of Assyria, spoke of Hezekiah's folly in trusting to aid from Egypt: "Lo, thou trustest in the staff of this broken reed, on Egypt:" he sneered; "whereon, if a man lean, it will go into his hand and pierce it: so is Pharaoh, king of Egypt, to all that trust in him."[1]

So Ezekiel[2] says, "All the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the House of Israel. When they took hold of thee [Pharaoh, king of Egypt], thou didst break and rend all their shoulder." Now, how forcible all this language becomes when we remember that the emblem of the king of Upper Egypt is the bent stalk of a Nile water-reed,[3] the characteristic plant of Egypt.

Before leaving this dual name of Egypt in the Bible, Mizraim, I would call your attention to those texts, in Genesis and elsewhere, where we read of Mizraim as one of the sons of Ham. "The sons of Noah," we read,[4] were "Shem, Ham, and Japheth";

[1] Isaiah xxxvi. 6; cf. 2 Kings xviii. 21.

[2] Ezekiel xxix. 6, 7.

[3] See Smith's "Dictionary of the Bible"; "Reed," vol. iii., p. 1,021.

[4] Genesis x. 1, 6, 13; cf. 1 Chron. i. 8.

"and the sons of Ham, Cush, and *Mizraim*, and Phut, and Canaan." And, directly afterwards, we are told that Mizraim begat Ludim, and Anamim, and others—all of them the names, not of individuals, but of nations and tribes. Now, to enter minutely into the points which these names suggest is a task which need not be attempted now. This much, however, it is of consequence for *all of us* to know—as a guide to us in reading the earlier books of the Bible—namely, that, very often, a single English name represents a whole generation, tribe, or family, and *not* necessarily a single individual. This caution will often prove valuable to us in accounting for what might otherwise be hard to understand in the matter of dates and pedigrees.

The value—moral as well as archæological—of what we perhaps regard as a mere name, may be well illustrated by the other names for Egypt in the Bible.

For instance, in Psalm lxxxvii. 3, we sang, "I will think upon *Rahab* and Babylon." Now, I will hazard the opinion that very few persons to whom these words are familiar have any definite knowledge of the Psalmist's meaning. Most of us very probably supposed that some reference was intended to the woman of Jericho of the same (English) name. But how different, and how exceedingly significant the passage becomes when we find that Rahab, in this passage and often elsewhere in the Bible, is the ancient Egyptian word "Ra-haa-ab," the proud title of the Pharaoh-Hophra of

Scripture,[1]— the Apries of Herodotus.[2] The word means really "insolence" or "pride": and it was this "Rahab" whose "pride" was wounded and destroyed in the very height of his power by Nebuchadnezzar, king of Babylon, according to the word of the prophet, in the 46th chapter of Jeremiah and the 29th–31st chapters of Ezekiel. So Isaiah calls on the arm of the Lord, "Art not Thou it that hath cut Rahab, and wounded the dragon?" adding in definite allusion to the triumph over Egypt's "pride" at the time of the Exodus, "Art not Thou it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?"[3] And elsewhere, the same word "Rahab" is used in the Hebrew where we read, "Thou hast subdued Egypt and destroyed it."— Ps. lxxxix. 11.

Not less interesting and suggestive is that other name of the Bible for Egypt, "the land of Ham." Of the history of Ham nothing is related in the Bible except his disrespect to his father, Noah, and the curse which his conduct provoked: "A servant of servants shall he be unto his brethren."[4]

My hearers, it is not too much to say that the fulfilment of that curse is graven for ever in the history of Egypt. Listen to the words of Lord Dufferin, in his memorable despatch before he left Egypt a few

[1] Jeremiah xliv. 30.

[2] Hdt. ii. 161, &c. On this subject, see Brugsch, "Egypt," ii. 323–326.

[3] Isaiah li. 9, 10; cf. Job xxvi. 12.

[4] Genesis ix. 18, 27.

weeks ago: "From the commencement of the historical era, the valley of the Nile has been ruled by foreigners, and its inhabitants domineered over by alien races. Nor do its annals indicate any epoch when the 'justice' of the country was not corrupt, its administration oppressive, and the indigenous population obsequious and submissive."

And a writer in a recent number of the *Nineteenth Century* speaks of the modern Egyptians as "children of the slaves of the ancient Egyptians, of the Persian, Greek, Roman, and Saracen conquerors of Egypt."[1]

Quite apart from this lesson of the name of "Ham," there is a still more obvious one connected with the natural features of the land which it indicates.

The Nile, its flood, and the soil it leaves, is once more the prominent feature in what follows.

According to some of the most profound of modern Egyptian students,[2] the name of the patriarch Noah is distinctly perpetuated in the title of one of the most ancient of the Egyptian gods, Knuph, or Nuh. This deity is the impersonation of the annual overflow of the Nile, and his name is sometimes written "Nu of the waters."

Now, Nu is closely connected in the monuments with another deity, Amun, whose name some scholars at least believe to be akin to that of Ham.

[1] F. W. Rowsell, C.B., *Nineteenth Century*, June, 1883, p. 1,067.

[2] Champollion, Birch, &c. See Osburn's "Egypt," i., 239, 240, &c. Compare Wilkinson's "Ancient Egyptians," ii., 500, note 1; cf. "No-Amon," Nahum iii. 8, &c.

However this may be, it is certain that in the name of Ham we have a reference to the rich soil of Egypt, which year by year is spread out over the land by the fertilising Nile. The land of Ham is the land of "Kem" (or Khem), the "black" or "dark" land—the rich, deep loam which stands out by contrast with the yellow barrenness of the desert all around it. The ancient Egyptians spoke of themselves as the people of "the black country," and no inscription is commoner than those in which the Pharaoh is spoken of as "Lord of the Black Country" (of the Nile Valley and the Delta) as opposed to his lordship over "the Red" or desert land of those neighbouring districts which owned his sway.[1] And, to this day, I think those who have seen Egypt will share my own feeling that no language could more appropriately describe the country as it is seen, for instance, from the summit of the Pyramids, or from the banks of the Nile itself.[2]

Not in any degree less instructive is the meaning of the Bible names for the river Nile.

The Arabs speak of the Nile as "el-Bahr," "the sea,"—in reference, probably, to the mighty expanse of the annual inundation. But the prophets Nahum and Isaiah and the patriarch Job spoke of the Nile as "the sea" a score of centuries ago.

"Art thou," asks Nahum[3] of Nineveh, the mighty

[1] Brugsch, "Egypt," i., 16; Rawlinson, "Herodotus," ii., 125, note 4.

[2] The name "Kem" still survives in the Coptic name for Egypt—"Chemi"; and is fossilised in the English word for the "dark" sciences of chemistry and alchemy.

[3] Nahum iii. 8.

capital of Assyria,—"Art thou better than No-Amon, that was situate among the rivers, that had the waters round about it, whose rampart was the sea?" It was Thebes, 500 miles from the Mediterranean—Thebes, the 100-gated capital of Upper Egypt,—whose gigantic ruins are at this instant the tangible witness to the meaning of Nahum's prophecy. "The burden of Egypt," writes Isaiah,[1] "Behold! the Lord shall come into Egypt; . . . . and the idols of Egypt shall be moved at His presence, and the heart of Egypt shall melt in the midst of it. . . . . And the waters shall fail from the sea, and the river shall be wasted and dried up."

The usual Hebrew name for the Nile is "the River" ("yeôr"), a special word reserved almost exclusively for the Nile and its myriad canals.

Another name for it is "Shichôr," the "dark" or "black," the use of which is very easily explained by the muddy black colour of the water, charged as it is with its alluvial slime; and this is also illustrated by the Arab name for the Nile in Egypt,—"The Dark" or "Turbid Sea"; the "Blue" Nile,—as opposed to the "White Sea," that is, the "White Nile," which rises in the lakes of Central Africa.[2]

The well-known description of the Nile by Isaiah must close this portion of our subject, without entering upon the other Biblical allusions to the river.[3] "The river," he continues,—in the passage I last

[1] Isaiah xix.; cf. xviii. 2, &c.

[2] Bædeker, p. 56; Stuart Poole, "Cities of Egypt," p. 8.

[3] For the whole subject, see Smith's "Dictionary of the Bible," ii., 539, art. "Nile."

quoted,[1]—"shall be wasted and dried up; . . . . and the brooks of defence shall be emptied, ... the reeds and flags shall wither. The paper reeds[2] by the brooks, by the mouth of the brooks, and everything sown by the brooks, shall wither, be driven away, and be no more."

The mystery belonging to the source of the Nile, to which the festival of the Sacred Drop bears witness, caused the ancient Egyptians to speak of it under the sacred name of "The Hidden One, the Abysmal One,"[3] and to revere it as a god. Under a far more frequent form, that of Osiris, the Nile was worshipped "as the hidden source of fertility and nourishment, in perpetual warfare with barrenness and famine. His enemy was Set, ... the desert, the sea, the storm, darkness, and destruction." Thus was depicted that striking contrast between the bright green meadows of the Nile and the hot sands of the desert, to which I have already alluded. This was, of course, the result of the great annual inundation; a phenomenon which to the Hebrew and the Arab made the land of Egypt a very "garden of the Lord . . . . well watered everywhere."[4] It is this

[1] Isaiah xix. 1, 9.

[2] The papyrus, once the staple of Egypt, has wholly disappeared.

[3] Ha-Pee, or Ha-Pi. In an inscription of the date of Rameses II., we find the Nile addressed thus:—"Thou art alone and self-created, one knoweth not whence thou art" ("Records of the Past," vol. x., p. 41). In a Papyrus with a "Hymn to the Nile," we have such expressions as "He is not graven in marble. He is not beheld. His abode is not known." "Records of the Past," iv., 109.

[4] Genesis xiii. 10.

characteristic of Egypt to which Moses alluded when he spoke of the contrast between the dew fall and the rains that water Palestine, and the mechanical nature of the Egyptian irrigation.

"For the land," he said to the Hebrew wanderers, "whither thou goest in to possess it, is not as the land of Egypt from whence ye came out; where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven." (Deut. xi. 10–12).

The wonderful spectacle of Egypt inundated by its annual flood—the Delta one vast lake—the valley of Upper Egypt a swirling torrent bed—the villages isolated by the rushing waters—the cattle hurried into some place of refuge,—all this, however welcome to the native, is a sight of terror to the stranger; and so we find the Hebrew prophets speaking of the advance of invading armies under the striking figure of the Nile in its full flood.[1]

Of Egypt in its other terrific aspect, when the Israelites learned to look upon it as indeed a house of awful bondage, I shall speak, all well, at a later date.

Enough may have been said to-night to lead us to a glimpse of that which brought upon Egypt its present desolation. However pure and lofty may have been the highest and holiest of the Egyptian religious instincts—and how high and holy they were we shall hope to show in a later address—yet we

[1] Jeremiah xlvi. 7, 8; Amos ix. 5.

cannot doubt that in the form in which the teaching of the priests came to be used by the people, the uninitiated vulgar, the worship of the Unseen God speedily gave way to the worship of the natural forces which He had created. The Divine Ruler of the Nile Valley and of all that therein is was gradually degraded into the idols of Egypt.

The regular rise of the Nile, on which so many lives and so much happiness depended, came to be

THE NILE IN FLOOD.

regarded as the work of the river god; and so, gradually, the very regularity and abundance of God's good gifts was made the pretext for pride and insolence on the part of the Pharaohs, and for degraded superstition on the part of the people. It was thus that, at length the message came to the seer: "Son of man, set thy face against Pharaoh, King of Egypt, and prophesy against him, and against all Egypt: speak, and say, Thus saith the Lord GOD: Behold,

I am against thee, Pharaoh, King of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.[1]

Is there no warning here, for you and me? Are we in no risk of losing sight of the Creator in our enjoyment of the creatures He has made? Are there no hearts here to-day which, in the full heyday of life, have forgotten the living GOD? Egypt stands, throughout the Scriptures, as the type of human strength unsanctified by the grace of GOD. And Egypt, trusting to its wealth and its power, lies desolate before your eyes to-day.

Is there no danger, do you think, of you and me being betrayed by our self-reliance? Do we bear in mind at all times that all we know and all we have, we hold in trust from the GOD in Whom we live and move and have our being? Do you who are blessed with the good things of this life, lift up your heart to GOD continually in grateful recognition of his love and care?

That keen, clear brain of yours, by the use of which you win your daily bread: that splendid health of lung and limb by which you feel each moment of life to be unmixed enjoyment: that dear group of bright-eyed little ones who cluster round you when your day's work is done; those peaceful hours of home which make life sacred; all this, do you bless GOD for it? Or do you forget Him? Do you lean, like the Pharaohs, not on Him, but on the riches He

[1] Ezekiel xxix. 2, 3.

has lent to you? "My river is mine own, and I have made it for myself." This was the folly of Pharaoh: this was his destruction. "My life is mine own, my health, my home, my time, my opportunities, my influence; these things are mine, and I will use them for myself: my money is mine own, and I have made it for myself." Is this the secret thought of any one of us?

Such is the question that Egypt leaves with us. The story of the river Nile may well help us to answer it.

CHAPTER IV.

THE MUSEUM AT BOULAQ; THE HISTORY OF EGYPT.

(*June* 24, 1883.)

The . . . . ancient kings; where are they?—ISAIAH xix. 11, 12.

"LET them tell thee now," the prophet continues: "And let them know what the LORD of Hosts hath purposed upon Egypt." Let them speak, he means, from those mighty Sepulchres at Thebes and Memphis where, to use his own words, "the Kings of the nations lie in glory, every one in his own house."[1]

And if they had a message to the living, then, when no sacrilege had violated those prodigious Monuments of their bygone splendour, surely the prophet's question may be asked to-day,—"The ancient Kings of Egypt, where are they?"

"The Vanity of human wishes"—that threadbare topic of the preacher—has in truth no more solemn illustration than the plundered Tombs of the Pharaohs. Nowhere is the Irony of History more cruelly manifest than where, in Cairo to-day, the silent waters of the Nile flow downwards to the sea beneath the walls of the Boulâq Museum.

[1] Isaiah xiv. 18.

For, if there was one desire dearer than another to the heart of those "ancient Kings," it was that their Sepulchres might be undisturbed. If one insult could be found more bitterly degrading than another, it was an injury done to the Bodies of the Dead. And so it was, they invested their Funeral Rites with an awful sanctity; they built their Tombs as fortresses; they guarded them with jealous vigilance.

And yet—for thus Time laughs us all to scorn—nowhere, probably, on the face of the earth have the Dead been so systematically disturbed, nowhere has the grave been so carelessly despoiled, as in Egypt, the very Land of Sepulchres.

Nay, the very anxiety to preserve the Memorials of the Dead which characterised the primitive Egyptians—this was itself the very source of the evils they most dreaded.

The painful care with which the Burial Rites were conducted—the elaborate medical processes by which the poor corpse was rendered indestructible—the incredible toil and expense bestowed upon the preparation of the Tomb—the high artistic and literary skill with which the chambers, vaults, and galleries—nay the coffin itself and the very person of the Mummy—were covered with religious inscriptions and historical records; all these proofs of reverence for the Dead, in so far as they were successful, have of course directly tended to preserve the History of Egypt, and thus, at the same time, to rouse the interest and curiosity, if not to invite the sacrilege, of our own age.

And so it has come about, that, in the courts and halls of a Museum founded only some twenty years ago by M. Mariette, may be heard as it were the echo of Isaiah's appeal to the Tombs of the ancient kings; there, standing in front of those emblazoned cedar wood coffins, you behold the Charnel House of the Pharaohs; and you can surely hear a voice that sternly rebukes our ambitions, and for ever silences our pride.

MUMMY OF RAMESES II.

Let us, for a moment, look upon this solemn array of Sphinxes and Sarcophagi, Sacred Tablets and venerable Funeral Records;—can we stand with covered head before the Pomp and the Majesty which everything around us must recall?

Nay, are we still unmoved? Is imagination still so dull? Do we not believe that beneath those glass-protected caskets lie the very Bodies of earth's mightiest princes? Do

we feel no awe, no reverence, as we look down upon the presence of a score of kings?

Come, then, look at this half-open coffin. What do you see? A long and not quite shapeless bundle —brown—enriched, from head to foot (for it is, surely, the figure of a *man*) with sacred emblems in red and gilt, and strange mysterious figures, the record of a Priestcraft in which Moses was well versed, even if you and I are ignorant of its sacred lore. Who is it? What is it?—that Royal Mummy—outstretched all stiff and stark beneath its countless swaddling bands of fine Egyptian flax-linen?

You are standing in imagination in the presence of one whom *you* have known from infancy. It is the body of that "new king over Egypt" whose cruel oppression of the Israelites moved you to pity when, as a child, you heard the story of the Exodus. Yes — it may well startle you; I hope, to GOD, it will startle some whose faith in the CHRIST of History is pitiful and vague and feminine; it may well startle you, to know that it is none other than Rameses II., surnamed the Great, the Pharaoh of the Oppression, the "Sesostris" of ancient History, whose corpse, preserved by the skill of the embalmers for thirty-one centuries, lies there before you.[1] Can we realise the fact; for fact, almost beyond all doubt, it is? Think of it. It was most probably from those dumb lips, now wreathed in their bituminous shroud, that the cruel order

[1] Sir Erasmus Wilson, "Egypt," pp. 359–361; cf. Maspero's "Trouvaille de Deir-el-Bahari."—It was found in the summer of 1881.

issued for the murder of the Hebrew baby-boys[1]: it was he, almost certainly, none else but he, who "said unto his people, Behold, the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them, lest they multiply . . . . and join unto our enemies."[2] It was by that man's orders that the taskmasters made the lives of the Israelites "bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field." It was for the storing of that dead man's treasure that were built those store-cities of Pithom[3] and Ra-amses, as to which I shall hope to acquaint you, by-and-by, with some most important discoveries made a short time back by M. Naville. It was in the splendid reign of him whose sheeted corpse lies open to the gaze of the nineteenth century tourist, that "the cry of the children of Israel came up unto GOD . . . . and GOD heard their groaning, and GOD remembered His covenant with Abraham, with Isaac, and with Jacob.[4] Lastly, it was that man's noble daughter, the Princess Meri, who, it is more than likely,[5] was the rescuer of Moses from death in his papyrus cradle among the river reeds.

Surely, if the halls of Boulâq Museum were tenanted by no other than this one illustrious occupant, yet

[1] Exodus i. 16, 22. [2] Exodus i. 10.

[3] Identified, January 19, 1883, with the Succoth of Exodus xii. 37, &c.

[4] Exodus ii. 23, 28.

[5] Brugsch, "Egypt," ii., 117. Ebers makes her the daughter of SETHI I., and so *sister* of Rameses. But see Conder, "Handbook to the Bible," p. 31.

that alone would suffice to kindle our eager interest in the History of that Old Egypt which was the cradle of the Christian Faith.

Now, to satisfy that interest within the meagre limits of a single address is so wholly beyond the bounds of possibility that I purpose, in the few remarks for which alone I dare claim your indulgence, to confine my attention to two or three salient points in connexion with a subject of such prodigious extent as the History of Egypt.

Suffer me then to offer some considerations in respect of—

(i) The *sources* of Egyptian History;

(ii) Its *chronological limits;* and

(iii) Its connexion with the *Bible* narrative.

(i) What then, first of all, are the *materials* out of which learned men have been able to construct the History of Egypt?

They are threefold. (*a*) There is, first, the information handed down to us by *classical authors*—Greek and Roman writers—who, travelling in Egypt, or writing about it from hearsay, have left us a record of what they knew about Egypt. Of these, the best known is the famous Greek historian Herodotus, who visited Egypt about 450 years before the Birth of our Lord, and whose full and most interesting, though credulous, narrative has been often translated into English, and is probably familiar to many of us.

Under this head must also be placed a most im-

[1] Other classical writers on Egypt are Diodorus Siculus, B.C. 40; Strabo, B.C. 30; and the author of the treatise, "De Iside et Osiride," attributed to Plutarch (about A.D. 90).

portant work by Manetho, an Egyptian priest, who was one of those great scholars whom, as we saw two Sundays ago, Ptolemy Philadelphus gathered round him, and who wrote a History of Egypt in Greek about the year B.C. 260. The History itself is lost, but a list of Egyptian kings from the remotest ages has been preserved, in which he professes to carry back the Egyptian Monarchy to a date which may well startle us—more than 30,000 years before Alexander!

(*b*) Next after the classical historians, and indeed far before them in point of real value, come the materials afforded by the *Monuments* of Egypt, and other nations connected with it. Foremost among these are of course those mighty Temples and Tombs which are the characteristic feature of Egypt, and whose ruined walls and underground chambers, colonnades, and galleries abound with bas-reliefs and tablets, and are covered with sculptures, inscriptions, and other records of the past. But besides these must be mentioned the material for history which is afforded by objects of domestic or religious use recovered from the buried cities, and, more particularly, those Papyri or ancient scroll-books which are such priceless relics of ancient Egypt.

(*c*) The other source of our knowledge of Egyptian History is the *Holy Bible;* and quite apart from the exceptional and absorbing interest attaching to a volume whose scriptures testify of the World's Saviour, CHRIST, the Son of Man and the SON of GOD,—even apart from this, and regarding the Bible from the lower point of view of its historical accuracy,

it is not too much to say that the most recent and most scholarly criticism has only served to enhance its matchless value and interest. This, so far as Egypt is concerned, I shall hope to illustrate in detail shortly.

(ii) Passing now to the chronological limits of Egyptian History, I have already reminded you, by Manetho's lists, how immense is the range of antiquity claimed by classical writers for the History of Egypt. And although the figures I have quoted—30,000 B.C.—have not been received by modern historical science, yet, nevertheless, it is certain that the beginnings of Egyptian History must be sought for at an era altogether earlier than most of us have been in the habit of supposing. To illustrate this most important fact, it will be enough to mention that King Rameses II., the Pharaoh of the Oppression, whose Mummy I have just described, and who lived about 1350 B.C., "was preceded by at least seventy-six legitimate sovereigns; that is to say, in other words, there were so many generations of men, who lived during a space of time which is greater than the sum total of the years that have elapsed from Rameses down to the present day."[1] It is not surprising that in dealing with these remote ages there is still the greatest uncertainty among Egyptologists; as, for example, the date of Mena, the first Pharaoh, is ascribed by Bunsen to a point which differs by no less than 2,079 years from that which is given by another eminent German scholar.[2]

[1] Brugsch, i., 4, whose chronology is that which is followed in these addresses.

[2] B.C. 3623, Bunsen; B.C. 5702, Bœckh. (Brugsch, i., 41.)

Now, when we recollect that, according to our childhood's teaching as to the dates of Scriptural events, the world was created B.C. 4004, and the flood took place B.C. 2448; and when we find that even by the modest and reverent computations of Professor Rawlinson[1] the first king of Egypt reigned some 300 years before this date, even the most superficial reader of his Bible will see what grave issues depend upon a correct knowledge of the witness which the History of Egypt affords to the interpretation of the Bible narrative.

(iii) This brings us to the important question as to how far the antiquities of Egypt throw light upon the history of the Jews—that is, upon the dawn of the Christian Faith.

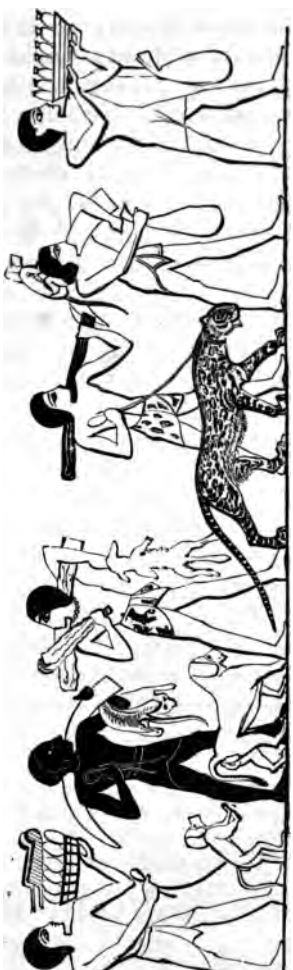
Passing by those allusions to the Deluge, and to the life of *Noah* to which I have already referred, and which are, perhaps, too slight and indefinite as yet to be altogether trustworthy,[2] the first reference to Egypt is contained in the story of Ham and the mention of his "son" Mizraim.[3] Upon the curious correspondence of these facts with the names and natural features of Egypt and its first inhabitants I have already adverted in a previous address. We may pass, therefore, to later and less obscure allusions.

[1] "The Antiquity of Man Historically Considered," p. 23. Wilkinson's date is 2320 B.C. ("Ancient Egyptians," i., 28); Mariette gives 5004; Lepsius, 3892; Rydberg, 3900; Birch and Chabas, 4000; Brugsch, 4455.

[2] They will be found in Osburn's "Egypt," i., 239, 240; ii., 211, 349, &c.

[3] Genesis ix. 18, 27; x. 6, 13, 14.

"Abraham," we are told, very early in Genesis,[1] "went down into Egypt to sojourn there." He had been living as a wandering Shepherd Chief, a true Bedouin Sheykh, in Palestine, whither he had come, in obedience to the Divine voice, all the way from Central Asia. Driven by famine from Palestine, he took refuge in Egypt, where, confronted for the first time with the imposing magnificence of the Pharaohs, he practised that deceit as to Sarai which of itself redeems the narrative from all heroic and fabulous embellishment, and invests it with the character of a story which is only too true to life. Now, without entering upon the



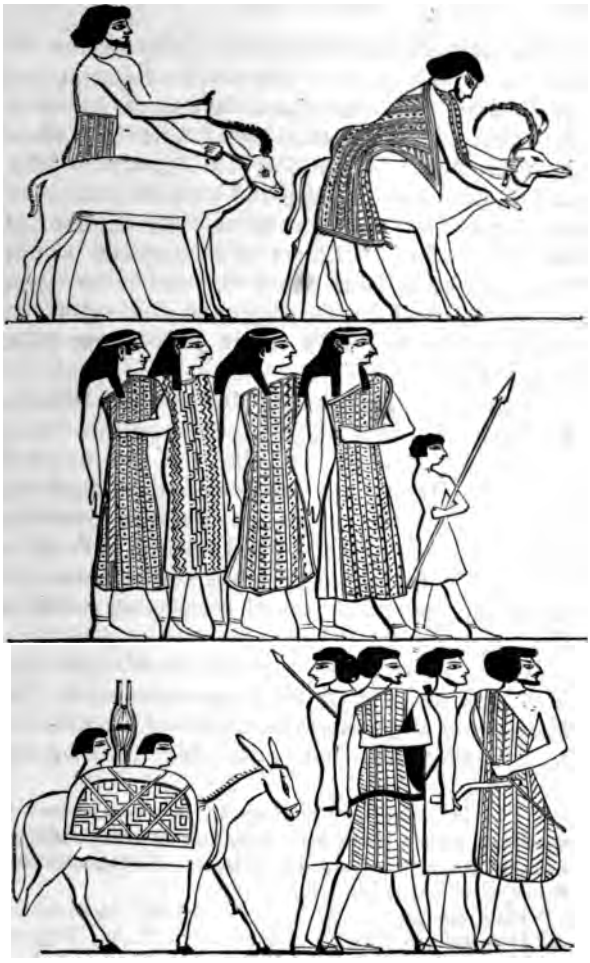
TRIBUTARIES, WITH IVORY, APES, AND OTHER OFFERINGS.

[1] Genesis xii. 10.

details of the narrative, which minutely confirm all that we learn as to the civilisation of Egypt at this early period,[1] it is interesting to remark that in a chamber of the Grotto Tombs of Beni Hassan on the Nile, about 180 miles beyond Cairo, we find a picture, dating from the reign of King Usurtasen II., about B.C. 2366, in which we find the occupant of the Tomb, one of the king's provincial agents or stewards,[2] engaged in presenting to his royal master some Asiatic strangers from the land of Midian. The scene is vivid and life-like. The strangers, thirty-seven in number, are called on the papyrus which describes their arrival, Amou—a name which Mariette tells us means "shepherds" or "cowherds," and which, by all accounts, refers to those pastoral immigrants of whom afterwards Abraham, and, still later, the Midianitish shepherds to whom Joseph was sold, are the familiar types to every Bible student. So striking, indeed, is the similarity between this scene and that in which Joseph is described in connexion with the arrival of his brothers, that at one time it was supposed to be none other but Joseph who is represented. More extended research, however, while it has shown this theory to be untenable, has only confirmed the historical likelihood of Abraham's first arrival in Egypt.

[1] These are well described in Rawlinson's "Historical Illustrations of the Old Testament," p. 34. See also Osburn, "Egypt," i., 374, &c.

[2] His name was Knum-hotep. See Mariette, "Monuments," &c., p. 112; Sir Erasmus Wilson, "Egypt," 185; Brugsch, "Egypt," i., 155; Murray, "Egypt," 357, &c.



ASIATIC STRANGERS, WITH TRIBUTE, ARRIVING IN EGYPT.
(FROM THE MONUMENTS.)

The next Biblical event which calls attention in connexion with Egypt is the arrival of Joseph, led by his Ishmaelite owners as a slave to the bazaar at Memphis. From the time when he, now the Chief Minister of one of the Shepherd-Dynasty of Pharaohs[1] established his father and brothers in the land of Goshen, down to that memorable day when, in the reign of Meneptah II., son of Rameses the Great, "the Lord saved Israel out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the sea-shore"[2]—the history of the Jews is practically that of Egypt itself.

Of Joseph, however, and of Moses and the Exodus, the opportunity to speak will recur hereafter.

After the Exodus, and when the Israelites had settled in Canaan, they were enjoined to treat the Egyptians with courtesy and hospitality in return for the favours their forefathers had received in Egypt[3]; but they were distinctly warned not to adopt any of the idolatrous and sensual customs suggested by their sojourn in the Delta.[4]

It will be convenient to mention at this point that Manetho's list of Egyptian kings embraces, for the last 5,000 of his 30,000 years, a series of thirty Dynasties, "distinguished from each other either by the

[1] The "Hyksôs," or "Shepherd Kings," under whom it is almost certain that Joseph held office, were Pharaohs of Egypt, during five dynasties (from XIIIth to the XVIIth), about the year B.C. 2273–1733 (Brugsch).

[2] Exod. xiv. 30.

[3] Deut. xxiii. 7.

[4] Lev. xviii. 3; Ezek. xx. 7, 8; xxii. 8.

name of the foreign nation which furnished the kings, or by the name of the city which served as capital in the time of such Dynasty."[1] Upon this basis, which, in general outline, has held good even for modern critical purposes, there are four general divisions of the Dynasties—namely, the *Ancient Empire*, embracing ten Dynasties; the age of the Pyramids, and without any very definite Scriptural allusion; the *Middle Empire*, covering the period between the eleventh and the seventeenth Dynasties: this was the period of Abraham, of Joseph, and of the Hyksôs or Shepherd Kings, the Tyrants of Ancient Egypt:—the third division is that which is called the *New Empire*, and extends from the eighteenth Dynasty to the time of Alexander, B.C. 332. The first three dynasties of this period, XVIIIth–XXth, are the most brilliant epoch of Egyptian History; and it was in the XIXth dynasty that Moses lived. The fourth division is called the *Lower Period*, and includes the Macedonian and Roman sovereignties of Egypt.

Now, in the few Scriptural points I have been able to lay before you, we have traversed a period which ends only with the XXth out of XXX. dynasties.

To pursue the History of Egypt in its Scriptural connexion any further, within our present limits, is plainly impossible. We must omit, therefore, anything beyond the bare mention of such incidents as the conquests of Canaan by several of the Pharaohs[2]; the marriage of King Solomon with a daughter of a

[1] Mariette, "Monuments," &c., p. 15.

[2] Sethi I., Rameses II., and Rameses III.; cf. 1 Kings ix. 16.

Pharaoh of the XXIst dynasty[1]; and that of Hadad the Edomite with the sister of Tahpenes, wife of another king of Egypt[2];—the flight of Jeroboam to Shishak, the Sheshonk I. whose conquests, comprising "the kingdom of Judah," adorn the south wall of the Temple at Karnak,[3] and who returned to Egypt with the spoils of the House of the Lord at Jerusalem. Other kings of Egypt with whom the Jews were brought in contact—"Zerah[4] the Ethiopian," "So, king of Egypt,"[5] "Tirhakah, king of Ethiopia,"[6] Pharaoh-Necho, whose archers killed Josiah in the valley of Megiddo,[7] and who was himself shortly afterwards routed by Nebuchadnezzar[8]; and, lastly, that proud "Rahab" of Scripture, otherwise Pharaoh Hophra, or Apries, of whose humiliation according to the word of the prophets I have previously spoken;—all these I must be content to pass by without any further allusion.

Nor can we pursue the sequel of this early history into its later phases, or follow the several vicissitudes

[1] 1 Kings iii. 1; vii. 8; Chron. viii. 11.

[2] 1 Kings xi. 14, 22.

[3] 1 Kings xiv. 25, &c. Cf. Brugsch, "Egypt," ii., 216, 217; Sir E. Wilson, "Egypt," 435; Bunsen, "Egypt's Place in Universal History," iii., 240, 242.

[4] "Probably Usarken I.," Stuart Poole. 2 Chron. xiv. 9.

[5] 2 Kings xvii. 4. Identified by Mr. Poole with Shabak, XXVIth dynasty.

[6] Taharaqa on the monuments. Brugsch ii., 264; 2 Kings xix. 9.

[7] 2 Chron. xxxv. 20, 25. His monumental name is Neku or Nechao. Brugsch, ii., 322.

[8] Jer. xlvi. 2.

which have befallen the land of Egypt since its conquests by Babylonian[1] and Persian,[2] Macedonian,[3] and Roman,[4] Saracen[5] and Mameluke,[6] and Turk[7] and Frenchman.[8]

But the History of Egypt is not yet complete. It is written, it is true, that "the Lord shall smite Egypt"; and that prophecy has been, indeed, fulfilled. But it is written, also, that "He shall smite *and heal it*"; and the Lord shall once more "be known to Egypt."[9]

How the fulfilment of that prophecy seems, by the vicissitudes of history, to be entrusted, at the present time, to England, I have already pointed out in a previous address.

It is surely no inconsiderable gain to an age of inquiry, if not of scepticism, such as this, that, by the discovery of such memorials of primæval Egypt as are stored in the Boulâq Museum, and by the newly-found clue to their meaning given by the interpretation of the hieroglyphics, the events of the Bible are minutely and most accurately confirmed. A man has surely taken a first step to an intelligent and reasonable Faith when he knows that a week's journey

[1] Nebuchadnezzar, B.C. 581.
[2] Cambyses, 525; Darius, Xerxes, 487; Ochus, 350.
[3] Alexander, 332; the Ptolemies, 323, 51.
[4] Cæsar, B.C. 47, to Heraclius, A.D. 638.
[5] Amrou, A.D. 638.
[6] Melik es-Sâleh, usurper 1240, and others (see Bædeker, "Egypt," pp. 104, 106).
[7] Osman Sultan Selim, A.D. 1517, &c.
[8] Napoleon, 1790.
[9] Isaiah xix. 21, 22.

will bring him face to face with the bodies of the Bible Pharaohs. And as we, in this place look back, with however brief a glance, upon the empty tombs of the Pharaohs—what is the voice we hear from them? It is surely this, that there is no man living that shall not see death, from the Pharaoh on his throne to the maidservant behind the mill; and that in the eyes of the Lord a thousand years are but as yesterday. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the LORD endureth for ever. And this is the word which, by the gospel," as witnessed by the Pharaohs, is "preached" "unto you."[1]

[1] 1 Peter i. 24, 25.

CHAPTER V.

MEMPHIS, CITY OF THE DEAD: THE WITNESS OF THE PYRAMIDS.

(*July* 1, 1883.)

Memphis shall bury them.—*Hosea* ix. 6.

"FOR they"—those ten tribes of Israel—"have sown the wind; and they shall reap the whirlwind." "Israel hath forgotten his Maker." They shall no longer "dwell in the Lord's land," the vineyards and oliveyards of Palestine; but they "shall return to Egypt."

Yes: Egypt, the Land of Tombs; Egypt, the "House of Bondage" from which their fathers had clean escaped, led to the Promised Land by the mighty hand and stretched-out arm of the LORD; this same "Egypt shall gather them up; Memphis," City of the Dead, "shall bury them" beneath the shadow of its pyramids.[1]

It is thus that Hosea denounces upon his fellow-countrymen in Israel and Judah the doom which awaited them for their idolatories.

More than 200 years had passed since Jeroboam,

[1] See Hosea viii. 7, 14; ix. 3, 6.

the son of Nebat, had established the separate kingdom of Israel, and thus rent asunder the brotherhood of the children of Jacob.[1]

I reminded you a short time ago of Jeroboam's residence in Egypt, during the reign of Solomon, at the court of Shishak.[2] It was there, in Egypt, that he had become familiar with that worship of the Sacred Bull, which, as we shall shortly see, enters so largely into the idolatories of the Nile Valley.

On his return to Palestine he had introduced this degraded worship among the disaffected tribes of Israel. To complete their separation from Judah and Benjamin, he set up, at Dan and Bethel, two golden images of the Egyptian Sacred Bull (Apis)[3] or Calf (Mnevis).[4] "Behold thy gods, O Israel," he said, "which brought thee up out of the land of Egypt."[5]

Thus had the people of God "changed their glory nto the similitude of an ox that eateth grass"[6]; and from that day to the dark times of Hosea's ministry, the decline of the kingdom of Israel had proceeded apace; and now "the days of visitation, the days of recompence,"[7] were close at hand. Seven kings had, in the long lifetime of the prophet,[8] sat upon the throne of Israel; and of these no less than four had

[1] See 1 Kings xi. 26, 40; xii. &c.
[2] 1 Kings xi. 40; xii. 2.
[3] Chiefly worshipped at Memphis.
[4] At Heliopolis, or On.
[5] 1 Kings xii. 28.
[6] Psalm cvi. 20; cf. 1 Kings xii. 32; Hosea xiii. 2; Amos viii. 14.
[7] Hosea ix. 7.
[8] Circa B.C. 800 to 725.

made their way to it through the blood of their predecessors. The calf worship which Jeroboam had borrowed from Memphis or Heliopolis in Egypt had paved the way for idolatries even coarser and more brutal.

And thus the course of iniquity had well nigh been run. People and king vied with each other in new forms of wickedness; till, in the words of Hosea, there was "no truth, nor mercy, nor knowledge of GOD in the land"; and the prophet's dirge of woe tended to its speedy fulfilment.

He himself did not live to see that three years' siege of Samaria, the capital of Israel, which resulted in the Jews being carried captive into Assyria.[1] But none the less it came, that long impending doom; and from that day to this, when a long avenue of broken Roman pillars alone reminds of its subsequent history, Samaria has never again been a city of the Jews.[2] No; for the Word of the LORD was literally fulfilled: Israel was "swallowed up among the Gentiles"; and not only Assyria, but Egypt, "gathered them up." For, as a natural consequence of Jeroboam's relationship and intrigues with Shishak, many of the Jews had sought refuge in Egypt; and thus it came about that "Egypt gathered up" those scattered tribes—the leavings of Assyrian

[1] Under Shalmaneser and Sargon, B.C. 721. See 2 Kings xvii. 5, 6; xviii. 9, 10; cf. Rawlinson's Ancient Monarchies, ii., 143.

[2] It was colonised by the Assyrians (2 Kings xvii. 24); rebuilt by the Romans, and called by its present name, Sebaste, by Herod, in honour of Augustus.

invaders; in Egypt they died; and "Memphis buried them."

* * * * * *

"Memphis." Ah! it is a name of solemn purport to us, my hearers, who bear in mind the venerable and mysterious memories which it recalls.

Standing at this day on the platform of Cairo's citadel, and looking westward over the glistening expanse of domes and minarets of the modern city, let us realise something of what the ruins of Memphis yonder have to tell.

There, far beyond that shining water of the Nile; beyond those rolling fields of rich meadow land now waiting to be reaped of their golden wealth, so as to be ready for the kindly flood to refresh their stubbles once again; there, up against the western horizon, rising from the glittering belt of yellow sand which loses itself in those long low hills, the frontier of the great African desert; there, see, are the giant Pyramids of Memphis; and there, among yonder lines and patches of palm trees, are the mounds which mark the place where the great city lies, according to the word of Jeremiah the Prophet of JEHOVAH, "waste and desolate, without an inhabitant."[1]

Yet who shall worthily recount its bygone splendour? Which of us can find his imagination strong enough to bridge over that vast interval of more than a score of centuries, since the time when, even in the period of its decay, it was half a day's journey to walk through its streets from north to south?[2]

[1] Jeremiah xlvi. 19. [2] Ebers, "Egypt," i., 123.

Here is the description of its ruins as they were seen by an Arab traveller only eight hundred years ago:—In spite of all the various causes of destruction which in the lapse of four thousand years and more had tended to deface and annihilate Memphis, "her ruins still offer," he says, "an assemblage of wonders . . . . which the most gifted writer would find it impossible to describe." Then he goes on to tell us of the grandeur of the ruined fragments all around; the remains of the magnificent temple of Ptah (the Egyptian Vulcan or Divine Architect of the world); the great shrine of the moon-god Chonsu (?),[1] all made from one prodigious stone of green diorite (or "breccia verde"), in which once stood a golden idol with eyes of precious stones; he describes the mighty portals with their doors and hinges of stone, the prodigious obelisks, the fallen colossi, the well-carved statues, the lions or sphinxes of terrific aspect; and then he goes on to plead, in the interests of science and history, for the preservation of such mighty monuments of the past. But, in mad thirst for gold, every portion of old Memphis was even thus early systematically searched through and through in every spot; the modern city of Cairo was built from her ruined palaces and temples; in her noblest buildings the Arabs found a ready quarry; stone by stone, and column by column, the buildings of Memphis were carried away for the mosques and mansions of her upstart rival on the other side of the Nile.

And if Memphis was thus glorious in her decay

[1] Ebers, "Egypt," i., 125.

what must she have been in her prosperity? Far, far back in the dim vista of the world's history must we seek for the age of her supremacy. Back, far beyond the Roman Antony or the Greek Alexander; back to the times when, already past her prime, she had fallen beneath Persian and Assyrian and Ethiopian conquerors; back to the dawn of Greek history; farther yet, to the remote age of the Exodus under Meneptah II., 1300 years before Christ; still earlier, "before the age of Abraham, we attain, at last, the long, unmeasured period of the six great lines of Egyptian kings who ruled at Memphis, and were buried in the Pyramids that overlook her obliterated site."[1]

Her foundation is ascribed to Mena, the first mortal king of Egypt, the primitive ancestor of all the Pharaohs—leader of the roll of those thirty dynasties which fill the Lists of Manetho. He himself came down the Nile, from Thinis,[2] or This, in Upper Egypt; and there, where the "green ribbon" of Upper Egypt's valley begins to spread itself into the fan-shaped plain of the Delta; there, in a site so well chosen for ruling both portions of the "Mizraim," he began to build the future capital.

And lo! he must begin not only as an architect, or as a king, but as a sapper and an engineer. He must fight the Nile. The mighty river must yield up its present channel; it must be made to flow as a rampart of waters on his new city's eastern

[1] Stuart Poole, "Cities of Egypt," p. 19.

[2] Brugsch, "Egypt," i. 50; Bunsen, "Egypt's Place," &c., i., 121.

border.[1] Yes, this stupendous work of engineering skill meets us on the very threshold of Egyptian history; and you may still trace the line of those earthworks by which the stream of the Nile was diverted some 6,000 years ago.[2]

On the virgin soil thus won from the river, see the new city, with its imposing array of earthworks and waterworks, fortresses, temples, and houses, springs into existence. Its name—what shall it be called? What but Men-nofer, the "Good Place"?[3] From its shining river rampart, or perhaps from its yellow limestone forts, it came to be known also by the name of the "White Wall." In the Bible, the passage whence our text is taken is the only place where the name "Memphis" itself occurs; to Isaiah,[4] to Jeremiah,[5] and Ezekiel,[6] it was known by its Hebrew form of "Noph."

But even among the old Egyptians, the civil title of Men-nofer was scarcely more often in men's mouths than the religious title Ha-Ptah, "the Abode of the Creator." For the whole city was as it were overshadowed by the magnificent Temple, with its gardens and lakes, its groves of palms and dates and sycamores and acacias, which the pious Mena had raised in honour of the "architect" God.

But all the splendours of this, the city of the

[1] Bunsen, "Egypt's Place," &c., ii. 48, 51.

[2] Brugsch, "Egypt," i. 52; Ebers, i. 121; Wilkinson, i. 61; Sir E. Wilson, pp. 11, 12.

[3] Ebers, i. 121.

[4] Isaiah xix. 13. [5] Jeremiah ii. 16; xliv. 1; xlvi. 14, 19.

[6] Ezekiel xxx. 16.

living inhabitants of Memphis,—all its streets and squares, its storehouses, its sanctuaries, its academies, its fortifications, its barracks, its shops, where so many generations of joyous Memphites lived and worked, and prayed and struggled, and wept and rejoiced, beneath the glorious sun-god's light,—all these things were but as nothing in respect of that far mightier Necropolis, that true "Land of Life," as they call the cemetery,[1] where the far more numerous generations of the *dead* rested, in Osiris, waiting for that Future Life in which all those old Egyptians so earnestly believed.

For forty-five miles of desert rock and sand, stretches, to this day, that gigantic Burial Ground. The City of the Living is no more; the City of the Dead remains almost unchanged until to-day. Far as the eye can reach, around the villages of Bedrasheyn and Mitra-heeneh, extends the Necropolis of Memphis, with its fourfold group of Pyramids,[2] various in size and in detail of shape, more than eighty in number;[3] its countless other tombs in the limestone cliffs; and there, to the north, its guardian Sphinx, the colossal monster effigy of the Pharaohs, and emblem of their might;—see it (the "Father of Terrors," the Bedouins call it) gazing with sleepless eyes towards the sunrising; a lion's body, 140 feet in length; a human face, 30 feet from chin to forehead; between its paws, a buried temple,

[1] See Brugsch, i., 54.

[2] Aboo Roâsh (Gheezeh), Abooseer, Sakkârah Dashoor.

[3] Ebers i. 121. This is exclusive of others which do not strictly belong to the Memphis Necropolis.

approached of old by an imposing series of terraces and flights of steps, to where the smoke of the burnt sacrifice ascended, day by day, of yore, to the great nostrils overhead![1]

Well may the Bedouins hold that the region is haunted! Well may the Arab children shrink from approaching the Pyramids at night! For it was at Memphis that the faith of the old Egyptians in the Spirit world took shape in elaborate ritual of the Dead. Under the form of Sokar-Osiris,[2] the god Ptah was held to preside, at Memphis, over the regions of the dead; it was he who bestowed upon the setting sun its power of rising again; it was he who, in like manner, bestowed on the departing soul its Resurrection Life in the Eternal World. It was at Memphis, too, that the hidden Nature of the Unseen GOD was made manifest to the vulgar in the worship of inferior animals. And so it is that we find, far back in the earliest days of Memphis, that worship of Ha-Pi, or Apis, the Sacred Bull of Ptah, with which Jeroboam "made Israel to sin." And thenceforward Apis is never absent from the history of old Egypt: he was carefully chosen, according to his eight-and-twenty sacred marks, by the priests; he was reverently tended in his own temple: he was fed with wheat-flour and honey cakes; and, alas! *worshipped* with superstitious ceremony. At his death, he, this Sacred Beast, was embalmed and entombed with magnificence and pomp; and, in the

[1] Sir E. Wilson, "Egypt," p. 76, &c.; Ebers, i., 153, 155.

[2] "Sokar" is still preserved in the name of the village of "Sakkârah." See Wilkinson, "Ancient Egyptians," iii. 15, 19.

record of his birth and death and burial, he left behind him an authentic history of the Pharaohs in whose time he lived.

It is this terrible idolatry which explains that other wonder of the Necropolis of Memphis, the Apis Mausoleum, or Burial Place of the Sacred Bulls. This, which was only discovered in 1850 by M. Mariette, is among the foremost wonders of Egypt. There (at Sakkârah) are to be seen the vast underground vaults and galleries—the very catacombs of Egypt—where, walled up in the dark recesses of their rock chambers, lie, in long array, the granite tombs of the Apis Bulls. It may serve to illustrate the prodigious splendours of the burial of these creatures, to learn that, at the death of the Apis in the time of Ptolemy Soter, "not only was the whole of the immense sum devoted to his obsequies exhausted, but the priests found themselves obliged to borrow of the king fifty talents, or about £11,250."[1]

Of the Pyramids that overlook these mighty excavations, and keep watch as it were over "the City of the Dead," our space will scarcely permit me now to speak.

I must perforce, therefore, omit all detailed reference to these stupendous monuments, and content myself with a mere passing allusion to the greatest —though not the oldest—of them all, the "great Pyramid" of King Khufu, or Cheops. Built not later, it is almost certain, than 5,500 years ago, it

[1] Ebers, "Egypt," i., 159.

may well appal us when we come to look closely at its enormous magnitude, and to think of the unequalled interest of its memories. Mere figures can give no appreciable test of its vast proportions. The great dome of St. Peter's Cathedral at Rome would not reach within 50 feet of the apex of this enormous pile of solid masonry. It covers nearly thirteen acres of land. A pistol carrying thirty yards, and fired horizontally from the top of the pyramid, lets the bullet drop about half way down its rugged step-like side; and its cubical contents are said by mathematicians to be such as would build a wall around the frontiers of France.

But its mere magnitude is, after all, only a fractional part of its true interest. Encased, as we know it was, when it was first built, in fine grained polished limestone blocks, fitting so accurately that their joining was no thicker than a sheet of silver paper; covered, very possibly, from apex to base line with inscriptions; pierced with corridors and passages of marvellous construction, the Pyramid of Cheops presents us with a stage of civilisation that may well put much of our modern scientific skill to shame.

But on these matters, however interesting, I cannot now enlarge.

Nor have I opportunity now to enter into those numerous and conflicting theories which modern Europe has set up in view of the mysterious object of the Great Pyramid—from those which treated it as a refuge from Noah's Deluge, or as the granary of Joseph, down to that marvel of ingenious and eccentric labour which is set forth by Mr. Piazzi Smyth, the Astronomer

Royal for Scotland; in which, after months of actual measurement and years of patient study, the learned author, in the course of a closely-printed volume of nearly 700 pages,[1] expounds his conviction that the Great Pyramid was built under the direct inspiration of GOD, by the hands of the ancestors of the Jewish people, to be nothing less than a tangible emblem of the Redemption of the world by JESUS CHRIST, and a witness to all ages of the Messianic Kingdom,—a witness reserved for the exclusive benefit of our own "latter days."

We must content ourselves, in this place, with the opinion of all the greatest students of Egyptian history and customs, with the one exception I have named, which is, that this, like all the other Pyramids of Egypt, is at once the sepulchre and monument of an Egyptian king.

And, in conclusion, let me quote the reflections of a modern traveller upon the memories that cluster around Memphis and the Pyramids: "Visions of ages," he writes, "pass before the mind's eye: cities flourish and decay: palaces, obelisks, temples, towers, and tombs, alike crumble into dust. Mighty kings and rulers, and great men whose praise, fame sounded with her loudest blast; . . . . they too pass before us. Another vision rises before the mind—a band of Ishmaelitish traders, with their long line of 'camels bearing spices, balm, and myrrh,' come into the land; and, exchanging their spices for corn, they

[1] "Our Inheritance in the Great Pyramid." The theory was suggested by Mr. John Taylor in 1859, in his work, "The Great Pyramid: why was it built? and who built it?"

return, leaving a young man as a slave behind: and then a procession of ten young men, who return and come again with their families, carrying a silvery-haired patriarch in their midst, and they settle down in that fruitful valley near to that palace on our right, and within sight of this Pyramid. And now a dense population grows up, a mixture of strange people is seen; acts of cruelty and suffering are wrought, and the groans of an enslaved people rise on every hand. But from yonder Island of Rhoda, by the side of which sweeps the ancient river, there rises amidst this chorus of sorrowful groans the wail of a helpless infant lying in his ark of bulrushes, who shall lead forth these bondmen from their prison-house. And now the day of deliverance dawns: the purposes of GOD are being accomplished, pride is being humbled, prophecy is being fulfilled, and the sounds of fleeing fugitives and chasing armies fill the air: then a space of silence, succeeded by the noise of meeting waters and the death shrieks of drowning thousands. And now the wail of that infant has changed into the strong voice of that mighty leader; and the groans of those slaves have changed into that song of triumph, "I will sing unto the LORD, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea.'"

* * * * * *

Such is the witness of the Pyramids: such is the witness of those countless graves of Memphis, City of the Dead. It may well rebuke us—this ancient Mausoleum. For, beneath the am-

bitious architecture of the Pharaohs lay a nobler motive by far,—the desire to testify to earth's remotest ages their own intense conviction that here, on earth, Mankind has no continuing city; beyond all the lavish idolatries of their ritual for the Dead lay a Faith which refused to be quenched, Faith in the Eternal Life of the Human Soul. And so, I say, their gigantic works testify against us, if you and I let our brief life slip away without the solid satisfaction of working, while we have time, for GOD and for His CHRIST, in faith, and hope, and love.

For that which old Mena, the first of the Pharaohs, dimly sought has been made known to us in CHRIST; that "Good city" which he built is but a figure of that House of many Mansions which sorrow and sin and death can never soil or mutilate. The tomb was held by the old Egyptians to be the mere threshold of an eternal life; shall our faith be less strong than theirs? Surely not; since that for which *they* held no sacrifice of time or toil too dear has been won for us as the free gift of GOD; it has been sealed for us—and surely, too, for them!—by the Resurrection of our Lord JESUS CHRIST from the dead

CHAPTER VI.

THE WISDOM OF THE EGYPTIANS: AN OLD UNIVERSITY.

(*July* 8, 1883.)

Moses was learned in all the wisdom of the Egyptians.—*Acts* vii. 22.

OF all the points of interest which modern London can offer to a student of the Bible, none can well surpass in value that Egyptian obelisk which is familiar to us all under the name of "Cleopatra's Needle." The gift of Mehemet Ali to the English as a memorial of the Egyptian campaign of 1801, it was only transported to England, and erected in its present position on the Thames embankment, by the generosity of Sir Erasmus Wilson, five years ago.

But its interest is not derived from these, the mere accidents of its latest history. Standing there, within earshot of the roar of traffic in the Strand, upon the margin of the Thames, midway between the bridges of Waterloo and Charing Cross, and within sight of the Abbey and the Parliament Houses at Westminster on the one side, and the golden Cross above the dome of St. Paul's Cathedral on the other,—that ancient Eastern obelisk, however uncongenial its surroundings, is yet, in very truth, a link between the ages; it is a witness to the Redemption of the world,

both East and West, by Him of Whom it was written, "out of Egypt have I called My SON."

Thirty-five centuries, it is nearly certain, have elapsed since, in the time of Thothmes III., the greatest of the Pharaohs—"the Alexander of Egyptian history,"[1]—the quarries of Assouan yielded to the masons of the king that mighty block of rose-red granite,[2] whose singular destiny interests us here to-day. Floated down the Nile in the barge prepared for its reception, it rested, for some fifteen hundred years, at Heliopolis, "the City of the Sun,"—Heliopolis, the Oxford of Old Egypt, whose ruins, only some few miles from Cairo, are still marked, for the modern traveller, by an obelisk older by far than this other.[3]

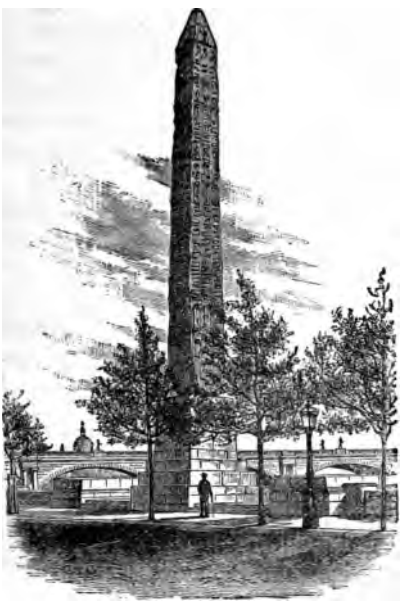
The memories of this period of its history have been thus described:—"It saw Solomon's queen go by in splendour, to her ill-starred marriage. It saw Shishak with his 12,000 chariots and 60,000 horsemen . . . pass out to the spoiling of Rehoboam and Solomon's temple. . . . It witnessed the attempt of Pharaoh Necho to connect the Mediterranean with the Red Sea by the famous canal, which was only abandoned when it had cost the lives of 120,000

[1] Brugsch, i., 364.

[2] Its height is 68 feet 5 inches. It was exhumed (at Alexandria), June, 1877; abandoned in the Bay of Biscay, October 15th; then towed into Ferrol as a derelict, whence it was fetched in January, 1878, and finally erected on the 12th of September in that year.

[3] It was erected by King Usurtasen I. of the 12th dynasty (the 60th Pharaoh), not later, probably, than B.C. 2,080 (Wilkinson, Lepsius, Mariette).

men. It saw the same Pharaoh go forth against the King of Assyria, when Josiah marched against him, in spite of his well-meant remonstrance, and was slain by him at Megiddo. . . . Near it, Jeremiah



CLEOPATRA'S NEEDLE.

predicted the overthrow of the same Pharaoh Necho by his still mightier rival of Babylon. . . . Its rose-red spire had already glittered a thousand years beneath the brilliant moon of Africa, when it witnessed the homage paid by Greece to Egypt when the philo-

sopher Pythagoras came and was instructed in the mysteries of her theology. It was a silent witness of the dreadful atrocities of Cambyses the Persian, when he extinguished the line of the Pharaohs, murdered all the children of the nobles, and made the country a waste. Three times it saw Egypt revolt and throw off the hated Persian thraldom: three times Egypt was reduced to sullen submission. It saw Herodotus, the father of history, pursuing his inquiries among temples and priests: it saw Alexander the Great wrest the empire from the Persians and build the city that records his name: it saw the learned congregation of exiled Jews complete the Greek version of the Old Testament, throwing open the treasures of Divine revelation to the world at large: it saw the victories and the crimes of the Ptolemies. At length, twenty-three years before the Birth of our Lord, it was removed by the lovely, fatal, baleful enchantress, whose name it has received, to adorn with a twin obelisk the sea-gate of the temple which she founded at Old Alexandria. . . . Fifteen hundred years it had stood already in its old site: thirteen hundred years longer it reared its head where Antony and Cleopatra had destroyed themselves before the avenging approach of the righteous Octavian. Roman, Goth, Arabian it saw successively rule the Land of the Pharaohs; at length it fell, and from that day to this lay the sport of the shifting sands of the Mediterranean coast."[1]

[1] "Cleopatra's Needle," a Sermon by Rev. W. M. Sinclair, pp. 5 and 6. See also a popular treatise on this subject by Rev. J. King, published in 1883 by the Religious Tract Society.

But it is with Heliopolis, the learned city of its first prolonged sojourn, that we are especially concerned this morning.

Let me remind you, then, of a still more interesting memory.

I was shown, beneath an ancient Koptic church of Cairo,[1] a crypt in which the Infant CHRIST, with His Virgin Mother and St. Joseph, is declared by tradition to have sojourned when they fled from Herod into Egypt. And, not far from the city, and within a mile of Heliopolis and its obelisk, is an ancient sycamore, itself the successor of one which was shown in its decay two centuries ago,[2] and beneath whose shade the Holy Family rested, if we may trust the legend, on the same historical occasion.

Other traces there are which at least redeem these traditions from utter impossibility;[3] and with regard to our present subject, we have the authority of a learned living Egyptologist for believing that "there is no place in Egypt to which the visit of the Holy Family would be more fit than to the almost deserted seat of learning when it was already the parent of the great university [at Alexandria] under whose wide-spreading shadow grew and flourished those Hebrew and Christian schools which had so mighty an influence in the annals of the early Church."[4]

But, however this may be, the obelisk on the

[1] Aboo Sergeh, or the Church of St. Mary.

[2] To the traveller Vansleb, 1672. Ebers, "Egypt," i., 184.

[3] The colony at Tel-el-Yahudeh (the "Mound of the Jews"), the Balsam Well at Matariyeh, &c.

[4] R. S. Poole, "Cities of Egypt," p. 147.

Thames Embankment, like that other older one still standing in the Cairene village of Matariyeh, carries with it memories which are full of eloquence and instruction to the Christian student of history.

Heliopolis, its home for 1,500 years, is spoken of in the Bible in its Hebrew form of Beth-shemesh,[1] the House of the Sun. But its name upon the monuments is An-nu, or simply An; and this name, under the form On, occurs three times in Genesis,[2] as the home of that priest and nobleman, Potipherah, whose daughter Asenath was given Joseph to wife by the then Pharaoh. It is also mentioned by Ezekiel,[3] under the name of Aven, which is only another form of On. Like Memphis and all other Egyptian towns, the city of On was known also by its special religious title, as well as by its civil name. Just as at Memphis we found the name Ha-Ptah recalling the worship of the patron god of the city, "Ptah," the architect, so the city of On was also called by its sacred name of Pe-Ra, the Abode of the Sun,—in Greek, Heliopolis, "city of the Sun,—in Hebrew, as I have just said, Beth-shemesh.

Now, all this connexion with the Sun God is indicated in the name of Joseph's father-in-law; for his name Potipherah, as well as that of Potiphar, Joseph's master, means "he who offers worship to the Sun."[4]

But Joseph is not the only person of Scripture who is thus connected with Heliopolis; nor is it the

[1] Jer. xliii. 13.

[2] Genesis xli., 45, 50; xlvi. 20. [3] Ezekiel xxx. 17.

[4] Osburn, "Egypt," ii., 87; R. Stuart Poole, "Cities," &c., p. 137; cf. Mariette, "Monuments of Upper Egypt," p. 62, &c.

idolatry of the Sun which needs detailed reference to-day.

The renown of Heliopolis arose not only from its religious worship, but, and chiefly, from the far-famed wisdom of its college of priests; and it is in this connexion that tradition points to the sources from which the Lawgiver of the Jews, Moses, drew his education "in all the wisdom of the Egyptians." According to Josephus, who states the fact on the authority of Manetho,[1] Moses, whose rescue as an infant and adoption by the Princess Meri[2] (?) is recorded in the Bible, was originally named Osarsiph,[3] and was, in all probability, a priest of Osiris in the Great Sun Temple of his native city, On. But the exact locality in which he became, as a *protégé* of the Princess, "learned in all the wisdom of the Egyptians," is, after all, of very small consequence, beside the profound importance of the fact itself—that he, the future Lawgiver of Israel, was trained amid the lecture-rooms and classes of an Egyptian University.

Even if this fact stood alone, that of itself might well be held to imply the bounden duty resting upon all of us to investigate the marvellous story of Old Egypt which I am trying to lay before you, however briefly, in these addresses.

It is impossible, however, within my present limits,

[1] "Con. Apion.," i., 26, 28.

[2] Or Thermouthis, according to Josephus. See Lecture iv., p. 50, *ante*.

[3] Geikie, "Hours with the Bible," 2nd series, p. 102. Cf. the interesting scene in "Uarda," where Pentaur meets Moses in Sinai, vol. ii. pp. 180, 181.

to enter into particulars of that "wisdom" in which Moses was well versed, and in which the wisest of the classical writers of Greece and Rome—from Homer to Plato, from Solon and Pythagoras and Herodotus to Eudoxus and Strabo—were deeply imbued.

We must content ourselves with trying first to realise the scene in which, as a member of an Egyptian university, Moses may well have moved; and, in conclusion, recall the various departments of science and art in which he would in all probability have graduated.

Happily, the labours of students like Bunsen and Ebers and Mariette enable us to form an accurate picture, drawn from data supplied by the monuments, of what is nevertheless a painful tax upon the imagination.

The colleges and schools of ancient Egypt were, like our own European universities, founded upon a distinctly religious basis. Their buildings clustered always around the Temple of the God. Great sums were devoted by the king to their maintenance and endowment, and their primary object was the education of the priests. Thus "the population of the Temple and its dependencies was well nigh that of a small town. Shady cloisters opened into lecture-rooms for the students, and quiet houses for the professors and priests, in their many grades and offices; there being room for all in the corridors of the huge pile. Outside these, but still within the precincts, were the cottages of the temple servants, keepers of the beasts, gate keepers, litter-bearers, water-carriers,

. . . . and cooks; and the rooms of the pastophoroi [or shrine-bearers], who prepared the incense and perfumes. The library and writing-chambers had their host of scribes, who all lived in the temple buildings; and there were, besides, ... the officials of the counting-house, troops of singers, and last of all, the noisy multitude of the great Temple school—the Eton or Harrow of the time—from which Moses would pass upwards to the lectures of the various faculties of the University."[1]

Of the "wisdom" the rudiments of which were imparted amid some such a scene as this, it will be only possible to speak in the briefest and most meagre outline.

Foremost among the subjects of instruction must be mentioned, of course, that "greatest mark of a civilised nation," as Dr. Tylor[2] calls the art of writing.

This, I need hardly remind you, is found to have existed in elaborate perfection among the old Egyptians, and our own alphabet is believed to have been ultimately derived from them. The first and earliest form of their writing is called, as you know, the hieroglyph, or sacred sculpture; and it is at once the simplest and most difficult form of expression which the human mind could conceive. Its simplicity arises from the fact that it is essentially a picture writing; its characters are drawn from every con-

[1] Compiled by Dr. Geikie from Ebers ("The Sisters," ii., 32, 34). Compare "Uarda," i., 19, 22, where one of the colleges of Rameses II., "The House of Seti," is fully depicted.

[2] "Anthropology," p. 21.

ceivable object of nature, art, or even mental imagination.

Men and animals—flowers and plants—sun and moon and stars—earth with its islands, seas, rivers, rocks and mountains, fire and water—cities and houses—arms of warfare and instruments of music—the cattle of the field, the birds of the air, the beasts of the forest, the fishes of the sea, the reptiles of the earth—the human body in its countless activities, the human head and face in its various expressions, postures, passions, and appetites,—these are but a fraction of the materials of an alphabet comprehending some three thousand letters or combination of characters used instead of letters. So that a language thus simple in its origin becomes, as all can see, infinitely complex and abstruse in its later developments.

How this portentous preliminary science has been forced to yield up its secrets to this generation by the discovery of the Rosetta Stone in 1799, and by the incredible industry of Young and Champollion, and their noble successors,—all this I cannot enter upon in this place; but when we remember that these three thousand hieroglyphics were also written in two other forms of cursive or ordinary writing; and "when we reflect that some were used to denote the object delineated, some as representing an idea, some as syllables, and some as letters; that sometimes the writing was traced from left to right, another time from right to left, and, as a third variation, in vertical columns," we may well say, with Sir Erasmus Wilson, that "the Egyptian language must be recognised as

not falling short in magnitude and mystery, of the sphinx, the pyramid, the obelisk, the temple, or the tomb."[1]

And thus we see at once that the mere alphabet of "the wisdom of the Egyptians" included, of necessity, some training in artistic design, and a corresponding skill in the manufacture and use of tools and materials for writing. "The first dynasty of Egypt," we are told on the best authority, "dating back, at the most moderate computation, between five and six thousand years from the present time, introduces man to our notice as already an accomplished being. He is a geometrician, an architect, a warrior, a priest; he is skilled in science and art; he is an engraver of inscriptions, an engrosser of books, and the inventor of a written language."[2] Of his architecture, Mr. Fergusson, speaking of the mechanical skill by means of which the immense blocks of granite, polished like glass, and so closely fitting that their joints can hardly be detected, were placed into their position in the Pyramids, declares, with the mature judgment of a competent critic, that "nothing can be more wonderful than the extraordinary amount of knowledge" those stupendous structures display, in all the details of their architecture; and "all these," he adds, "are

[1] "Egypt," p. 35. A concise survey of the hieroglyphics is given from the pen of Professor Ebers, in Bædeker's "Lower Egypt," pp. 108, 122. See also Birch's "Introduction to the Study of the Hieroglyphs;" and the numerous works of such authorities as Osburn, Bunsen, Chabas, Mariette, Naville, &c., and especially Le Page Renouf, "Hibbert Lecture." 1880, 1, 31.

[2] Sir E. Wilson, "Egypt," p. 30.

carried out with such precision that, notwithstanding the immense superincumbent weight, no settlement can be detected to the extent of an appreciable fraction of an inch."[1]

Nor was the "wisdom of the Egyptians" confined to their architecture or their hieroglyphic engravings. Their jewellery is as fine and exquisite as any of our contemporary work; and in the golden and enamelled ornaments of a queen[2] who lived before the Exodus, now to be seen in the Boulâq Museum, you will find specimens such as our jewellers would have difficulty in matching.

And the same marvellous excellence of workmanship, the same artistic merit, pervades every department of the old Egyptian civilisation. The Library of the Ramesseum at Thebes contained some twenty thousand books, and in the range of their subjects they embraced every branch of human learning. Leaving all reference to their philosophy and religion, we know that politics, geometry, astronomy, and medicine were leading topics of inquiry and investigation. "Astronomy was necessary for the Kalendar, and closely connected with religion. Arithmetic was needed for the common affairs of life. Geometry was of the highest importance for the determination of the limits of the fields after the inundation had withdrawn, carrying with it all the landmarks; nor was it of less value for the measurement of materials and all matters connected with the cost of building. For the architects . . . . mechanics formed a neces-

[1] "History of Architecture" (quoted by Renouf, p. 63).

[2] Aah-Hotep, mother of Thothmes I., circa B.C. 1700.

sary study. Chemistry must have been a branch of learning. . . . . Those who would find a career in the great body of official scribes must have learned the principles and practice of law."[1]

Nor was this excellence of scientific and literary and artistic culture without its corresponding effects in the lighter walks of life. In all the appointments of domestic furniture or personal clothing, in the pursuit of recreation and amusement and sport, in their feasts and revelries, in their music and their dances, in the accoutrement of their warriors, in the toilette of their women,—in all these directions "the wisdom of the Egyptians," as recorded in imperishable stone, and in unfading colours, stands as a witness to our century of a pitch of splendid perfection which modern civilisation has equalled, perhaps, but assuredly not surpassed.[2]

* * * * * *

Such is the splendour, such the magnitude, of the scene which is recalled by that familiar obelisk which graced, so long ago, the ancient university, where, it is more than likely, Moses acquired his proficiency "in all the wisdom of the Egyptians."

Alas! that the sequel to the glorious story should fall so far short of its early promise.

Neither at Heliopolis nor at any other of the old Egyptian universities is there aught to-day but ruin and solitude.

[1] Stuart Poole, "Cities of Egypt," p. 142.

[2] The three splendid volumes of Wilkinson's "Ancient Egyptians" are an unfailing source of illustration of the foregoing observations.

But at Heliopolis, as the legend goes, once in every five hundred years was seen that mysterious bird visitant, the Phœnix. "The winged wonder," we are told, "had no sooner settled than he made his nest, only to set it in flames and perish; when lo! from his ashes arose a new Phœnix, which spread his red and golden wings and flew away to the unknown land from whence his parent came."

The fable may well serve as an allegory of the wisdom of the Egyptians.[1] Their ancient universities died; and straightway the Christian schools of Alexandria uprose in their place. At last, they too gave place to others; and the great cities of Christendom arose from out of their ashes, the Phœnix of Mediæval Christianity, as nourished in the Universities of Naples and Bologna, Paris, Oxford, and Cambridge.

And even these great centres of Christian culture appear now, too often, to be relinquishing their ancient privileges; but the Phœnix, here in England, of Primitive and Catholic Christianity, is seen in the work of our Church throughout the land.

"As we visit them," writes Mr. Stuart Poole,[2] "little do we think of the forgotten parent who rests in the mouldering ruins where the single obelisk still points heavenwards; while in the carved hieroglyphics of its sides the wild bees, types of the industry of scholars, make their nests."

[1] I am indebted for this thought to Mr. R. Stuart Poole, "Cities of Egypt," p. 132.

[2] "Cities of Egypt," *loc. cit.*

CHAPTER VII.

KARNAK: ITS TEMPLES, ITS MYSTERIES, AND ITS IDOLS.

(*July* 15, 1883.)

Thus saith the Lord God: I will destroy the idols; No shall be rent asunder.—*Ezekiel* xxx. 13, 16.

FROM one "city of the Sun" to another; from one home of the Sun God to another; from his temple at On in the Delta meadows to his temple at No in the valley of Upper Egypt; from Heliopolis, the university where Abraham, Father of the Faithful, and client of the Pharaohs, is said to have taught to the Egyptian undergraduates the astronomy and the arithmetic which he had learned in his far-off home in Chaldæa;[1] from Heliopolis, where Joseph found his Egyptian bride; where, too, Moses, once priest of Osiris in the great Sun Temple, had, in all likelihood, been trained "in all the wisdom of the Egyptians"; from the spot where a lonely obelisk stands, amid the palms of Matariyeh—itself an image of the Sun God's light, a petrified sunbeam[2]—to mark the ruins of what was once a world-famed seat of learning; from Cairo to

[1] Stanley, "Jewish Church," p. 42.
[2] Ebers. See Bædeker's "Egypt," p. 218.

Karnak and Thebes; southwards, to Upper Egypt; upwards, by the Nile, against nearly 500 miles of its rich brown waters; such must be the course of our thoughts to-night.

For Egypt, it has well been said, is a land of light. And GOD, according to the inspired evangelist, GOD Himself "is light: and in Him is no darkness at all."[1] And once, long, long ago, men knew that He is light; "dwelling in the light which no man can approach unto: Whom no man hath seen, nor can see."[2]

Once, I say, men knew this well,—a truth beyond all truths most precious, given to the sons of men by the God of light Himself. Far back in the dim vistas of primeval legend and mythology you may find this earliest of Revelations; athwart all the dark idolatries of the world's first forefathers, you may trace the Beam of the True Light of the Eternal and Immortal and Invisible GOD.[3]

Hidden, it is true, from the gaze of the uninitiated; veiled beneath the abstruse and mysterious cabbalas of the innnermost sanctuary; mixed up, in the eyes of the vulgar, with the grossest and most degraded polytheism; yet always to be found by the seekers after a true GOD, was the tradition—nay, the revelation—of One Eternal Self-existent GOD.

[1] 1 John i. 5. Cf. John i. 9, viii. 12, &c.

[2] 1 Timothy vi. 16.

[3] For a brief *résumé* of the facts here referred to, see Professor Rawlinson's pamphlet on "The Early Prevalence of Monotheistic Beliefs"; and cf. Hardwick, "Christ and other Masters," *passim*.

But it could not last, this pure vision of the Light of GOD. Once more, the Egyptian obelisk can preach to us. The Beam of God's Own Light was petrified by the sin of man. They turned His worship into gods of stone.

* * * * * *

As Karnak yonder, at any rate, will prove to you. There, on the left, as we are carried up against the windings of the stream, you see, amid the fields and palm groves on the eastern (or left hand) bank, the stateliest gateway in the world—the portal of what are still the noblest ruins in the world.

There, on the other bank, where the western mountains retire so as to make a mighty barrier of cliffs, 1,200 feet in height, stretching around a vast amphitheatre which reaches far on every side down to the Nile brink; there is the vast Necropolis of Thebes—the tombs of the kings and queens, and of an untold multitude of citizens; but these, all well, shall yield their sacred story to us by-and by.

We have now to hear what Karnak may have to tell us.

Let us disembark, then from the Nile boat; let us climb the steep bank of dusty soil, amid this noisy crowd of dark-skinned villagers. How painfully we make our way in more than ankle depth of dust! How fierce the heat that streams upon us from that meridian sun whose temple ruins we are so soon to see! Already the glories of the past present themselves. Yonder, close upon the bank, amid a clustering array of Arab hovels, is the temple

of El-Kusoor (Luxor)—"the castles"[1]—with its long ranges of columns, reared some 1,500 years before CHRIST,[2] in honour of that self-same Sun God whose far more gigantic ruins we shall visit yonder a mile or two inland.

And here let us try and realise something of what the Bible has to say of the spot upon which, in its utter squalor and degradation, we are standing.

Like those other great cities of which I have already spoken—Memphis and Heliopolis,—Thebes, upon whose memories we are dwelling to-night, had both a civil and a religious title.

The civil name, we are told,[3] was Apiu, "the city of thrones," which, with the article, became Ta-Apiu, and was identified by the Greeks with the name of their own famous city, Thebes. The sacred name was Nu-Amen, "the city of Amen," the God of Thebes.[4]

Now, in three of the prophecies of the Bible, we have reference to the city of "No." "The LORD of Hosts," we read, "the GOD of Israel, saith: Behold! I will punish the multitude of No, and Pharaoh, and Egypt, with their gods and their kings."[5] "Thus saith the LORD GOD," writes Ezekiel,[6] "I will destroy the idols, ... and will execute judgments in No. . . . . I will cut off the multitude of No. . . . .

[1] Ebers, "Egypt," ii., 269.
[2] By Amenhotep III. Brugsch, ii., 92.
[3] Stuart Poole, "Cities of Egypt," p. 51.
[4] Cf. Rawlinson on Herodotus, ii., 3. Note 5.
[5] Jeremiah xlvi. 25.
[6] Ezekiel 13, xxx. 14, 15, 16.

No shall be rent asunder." But the climax of these threatenings is reached in the words of Nahum, who, warning the great Assyrian capital, Nineveh, speaks thus of the fate of a city which had rivalled even Nineveh in its glories: "Art thou," he asks of Nineveh, "better than No-Amon,[1] that was enthroned among the Nile streams,[2] the waters round about her, whose rampart was the Nile,[3] and her wall was from the sea? Ethiopia and Egypt was her strength, and it was infinite. . . . . Yet was she carried away," the prophet reminds the men of Nineveh; "she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains."[4] And the same story is told us by the Assyrian monuments. "In a march of a month," boasts an inscription of the Assyrian king (Assurbanipal), "my warriors pursued him (the king of Egypt)[5] up to Thebes. They attacked that city, and razed it to its foundation, like a thunderbolt. Gold, silver, the treasure of the land, metals, precious stones, linen, horses, men and women, without number, they took out of the midst of the city and treated as spoil.

[1] Margin, A. V., "populous No."; so in the margin of Jeremiah xlvi. 25.

[2] A. V., "the rivers." The translation is Mr. Poole's.

[3] A. V., "the sea." See Lecture II. on this name of the Nile.

[4] Nahum iii. 8, 10.

[5] Variously called Urdamaneh, Rutamen, Rudamon, or Nudammon. He was son-in-law to Tirharaquah. Tirhakah, 2 Kings xix. 9. This was about B.C. 666.

They brought it entire to Nineveh, and they kissed my feet."[1]

Of the brilliant history which preceded the downfall of Thebes it does not fall within our present purpose now to speak.[2]

We must hasten to the ruins of Karnak itself, for it is there that we best can understand the causes which brought about, according to the word of JEHOVAH, the overthrow of its castles and palaces.

The Temple of Amon at Luxor, on the Nile brink, whose colonnade I have referred to, was originally connected, by a "dromos" or avenue, a mile and a half long, of six hundred gigantic ram-headed sphinxes, with the still mightier ruins of Karnak itself. The whole distance is, at this moment, covered with scattered groups of ancient buildings and modern Arab hovels—with fields and palm-groves. The grandest architecture of the world is, as it were, a mere trysting-place of mud cottages, among which, in filth and medley indescribable, the naked village children sun themselves at play, among the dogs and fowls and pigeons of the village.

At length, we arrive at the mighty portals of the great propylon, or gateway, through which the entrance was made to the vast interior courts and colonnades.

[1] See inscriptions quoted by Brugsch, "Egypt," ii., 268, 275; see also Smith's "Assyria," in "Ancient History from the Monuments" (Society for the Propagation of Christian Knowledge), pp. 143, 145; so Birch's "Egypt," in same series, p. 170.

[2] For a succinct account of Thebes in its Scriptural relations, see Smith's "Dictionary of the Bible," "Thebes," and "No-Amon."

And here, confronted with a scene of grandeur so bewildering in its mass of ruins as, it has well been said, "quite overpower the imagination"[1] of even the spectator who is present to behold it with his eyes, you will permit me to omit any detailed description, and to content myself with other language than my own pen could find.

"Imagine," says Dean Stanley,[2] "a long vista of courts and gateways and halls—and gateways, again, and courts and colonnades and halls: here and there an obelisk shooting up out of the ruins, and interrupting the opening view of the forest of columns. . . . . This mass of ruins, some rolled down in avalanches of stones, others perfect and painted as when they were first built, is approached on every side by avenues of gateways . . . . formed [each one of them] of two sloping towers, with the high perpendicular front between." These, and every square foot of the temple walls, were covered with "great sculptures of gods and conquering kings painted within and without; and in the deep grooves . . . . on each side the portal were placed immense red flagstaffs, with Isis-headed standards, red and blue streamers floating from them. Close before almost every gateway were the colossal figures, usually in granite, of the great Rameses, Amenophis, and Thothmes."

And now, passing beneath this gateway, whose towers measure nearly 140 feet in height, we may enter the precincts of the temple itself. It is far

[1] Mariette, "Monuments of Upper Egypt," p. 158.
[2] "Sinai and Palestine," p. xli.

more than a temple; for on its walls are recorded the events of a chronology which extends over a period of at least two thousand years.[1] Passing through the first and largest of the outer courts, open to the sky, some 300 feet square, with a covered corridor of columns, 50 feet in height, on either side, we find our way into what M. Mariette assures us is "the most spacious hall the Egyptians ever constructed."[2]

It is a mighty chamber, once entirely covered in, and so, dark with a "dim, religious light"; whose roof is (or was) supported by a forest of a hundred and thirty-four columns, "those of the central avenue being near 70 feet high and 12 feet in diameter, those of the side avenues over 40 feet high and about 9 feet in diameter. . . . . In this vast hall the cathedral of Notre Dame could stand without touching the walls."[3] Here, too, as always, the columns, walls, and mighty flag-stones of the flat roof, are inscribed, in every direction, with thousands upon thousands of coloured hieroglyphics. And on the outside of the walls, yonder to the right, is that story, in picture-writing, which the Bible tells us in connexion with the conquest of Jerusalem by King Shishak, a Pharaoh of the twenty-second dynasty.[4] Elsewhere, too, you may see a list of places in Palestine from which you might almost reconstruct the ancient geography of the Holy

[1] See authorities cited by Pusey on Nahum iii. 8, 10 ("Minor Prophets," p. 390).

[2] "Monuments," &c., p. 162. See also article in "Encyclopædia Britannica" (1878), vii., 777, art. "Egypt."

[3] Stuart Poole, "Cities," pp. 58, 59.

[4] Brugsch, ii., 216; Mariette, "Monuments," pp. 164, 165.

Land[1]—Kadesh, Beyrout, Megiddo, Damascus, Acre, Shunem, Joppa, Emmaus, Nain, Eglon, Carmel,—these are only some of those places which every Bible student can most easily identify.[2]

Going further into the labyrinthine halls and chambers of the temple, we stand in front of the obelisk of Queen Hatasu, the highest in the world—a single block of rose-red granite, 109 feet high, gilded once, or even plated with gold, from point to base.[3]

Well may even an American professor, Dr. Bartlett, confess to his amazement at the immensity of this ruinous accumulation. "Statues with fingers four feet long; sphinxes, originally by the thousand; propylons [gateways] as long as a city block and as tall as a church steeple; columns large enough to contain a Zulu dwelling, with its occupants sleeping at full length, foot to foot, across the centre."[4]

And so, from chamber to colonnade, from gallery to courtyard, ruins immeasurable, unspeakable;—but we must pass to the lessons they convey, nor pause longer amid their shattered magnificence. Let an

[1] "The data are certainly very precise, with regardboth to chronology and geography. In fact, this list is nothing less than a synoptical table of the Promised Land, made 270 years before the Exodus."—Mariette, p. 176.

[2] See the list as printed in Conder's "Handbook to the Bible," pp. 242, 243; and cf. Ebers, "Egypt," ii., 261; Brugsch, i., 392; ii., 216; Sir R. Wilson, "Egypt," p. 435; Osburn's "Egypt," ii., 219 sqq.

[3] Mr. Poole and others believed that the obelisks thus served, among other purposes, those of a lightning conductor, "Cities of Egypt," p. 59.

[4] "From Egypt to Palestine," p. 56.

AN EGYPTIAN TEMPLE.

extract from Mr. Stuart Poole's account of them[1] close this meagre description. "It is impossible to conceive," he says, "how the outer wall of Karnak—40 feet in thickness at the base and nearly 100 feet high—was built; how single blocks, weighing several hundred tons, were lifted into their place in the wall, or hewn into obelisks and statues to adorn its gates; how the majestic columns of the Grand Hall were quarried, sculptured, and set up in mathematical order; and how the whole stupendous structure was reared as a fortress in which the most ancient civilisation of the world, as it were petrified or fossilised in the very flower of its strength and beauty, might defy the desolation of war and the decay of centuries. The grandeur of Egypt is here in its architecture, and almost every pillar, obelisk, and stone tells its historic legend of her greatest monarchs.[2]

But all this is no mere traveller's tale. I do not intend to retail the gossip, however engrossing, of Egyptian architecture, nor to lead you to a fruitless and empty admiration of Egyptian masonry.

[1] "Dictionary of the Bible," "Thebes," iii. 1474.

[2] "The obelisks, transported from the quarries of Syene, . . . vary in size from 70 to 93 (and 109) feet in length. The largest . . . . I calculate to weigh 297 tons. This was brought about 138 miles from the quarry to where it now stands; those taken to Heliopolis more than 800 miles. . . . . The two colossi of Amenophis III., of a single block each, 47 feet in height, contain about 11,500 cubic feet; and at the Memnonium is another of Rameses, which, when entire, weighed upwards of 887 tons, and was brought 138 miles."—Wilkinson, "Ancient Egyptians," ii., 306. (These figures err, if anything, as, *e.g.*, in regard to the size of the obelisk at Karnak, on the side of under-statement.)

"Behold! the Lord shall come into Egypt. And the idols of Egypt shall be moved at His presence." Such was "the burden of Egypt" as known to Isaiah.[1] "Thus saith the LORD GOD: I will destroy the idols; No shall be rent asunder." Such is the warning of our text; and we have seen its truth.

Of the idolatry which placed the Pharaohs themselves upon the throne of GOD we shall speak, all well, another day.

It must suffice to take a very rapid survey of the "mysteries" connected with the Egyptian temples in general, and with the Great Temple of Karnak in particular.

The ancient temples of Egypt were not in any way places of worship for the people, as are all Christian churches. The rank and file of citizens were jealously excluded from their inner precincts. Admitted, on rare occasions, and after endless ceremonies of purification, and endless payment of sacerdotal fees, to the outer courts and colonnades, they could but gaze at the dim vistas of these mysterious chambers, silent, filled with a cloud of incense smoke, darkly distant, beyond which lay the sanctuary of the god. Usually, the people had no other part in the temple mysteries than in following those gorgeous priestly processions[2] which, with mighty clash of music, and stately solemnities of ritual, issued from those brilliant portals, to escort the Divinity on his dutiful pilgrimage

[1] Isaiah xix. 1.

[2] Clement of Alexandria (Strom., vi., 4, quoted by Geikie) gives a detailed account of these; see also Ebers, "Uarda," ch. xxvii.

to the graves of his ancestors[1] in the necropolis across the Nile.

Each district in Old Egypt had its especial patrons among the gods; and they, these so-called divinities, were divided into different classes or grades—first the eight great gods,[2] then twelve of the second order, and then a host of lesser and more unimportant deities.[3] "These deities," says M. Renouf, "are innumerable. There were countless gods in heaven and below the earth. Every town and village had its local patrons. Every month of the year, every day in the month, every hour of the day and of the night, had its presiding divinity, and all these gods had to be propitiated by offerings."[4]

Into the complex and obscure region of the Egyptian religion, however, we need not venture, except in so far as the Temple at Karnak is concerned. I referred at the outset to the worship of the Sun God; it is he, under the form of the

[1] "To-day was the feast of the valley; and Amon was carried over in solemn pomp to the city of the dead, in order that he might sacrifice to his fathers in the other world," &c.—"Uarda," ii., 46.

[2] Perhaps Amun, Mut, Nou (Nu, Noum, Kneph), Sethet, Ptah, Neith, Khem, Pasht.—Rawlinson, "Herodotus," ii., 242.

[3] This is the division of Iamblichus, a Platonic philosopher. But the whole theogony of Egypt is infinitely complex. In its general outlines it is explained by nearly every writer upon Egypt, though often on contradictory principles. For a simplified account, see Renouf's (Hibbert) Lecture, 1879, esp. Lecture III., pp. 80 sqq; and "Encyc. Britann." (ed. 1878), art. "Egypt," vii., 714, 719.

[4] Hibbert Lecture, p. 85.

Hidden One "Amen" or "Amun" or Amen-Ra,[1] whose mysteries were celebrated and whose idols were held in chiefest honour, at the Temple I have described. The Theban priests worshipped the Sun. "They call him Ra, and represented him by a point within a circle. . . . . They saw him rise, and called him Horus, representing him by the Sparrow Hawk, from its soaring so near the sun. They saw him go down in the west: there he was called Tûm—and there he was lost to them for ever. . . . . But on the morrow a new sun arose and took his daily voyage like his predecessor, mounted on his golden bark, filled with the happy souls of the justified, now become immortal. The Sun of yesterday was the father of the Sun to-day; the Sun of to-day becomes, in his turn, the father of the Sun to-morrow."[2]

And so it is "the sunrise and sunset, the daily return of day and night, ... the whole solar drama in all its details" which forms the keynote not only to the worship of Amon, but to the whole mysterious intricacies of the Egyptian idolatries.[3]

It was hence that the worship of the powers of Nature, over which the Sun God seemed to rule supreme, was gradually grafted upon a purer faith.

[1] "Encyc. Brit." (1878), art. "Egypt," p. 717. "He was united with Ra of Heliopolis, and endowed with the attributes of all the remaining gods. . . . . He is 'the husband of his mother, his own father, and his own son,'" &c.—"Uarda," i., 113, note.

[2] From a lecture by Sir E. Wilson, on the "Mummies of Thebes" (1883), p. 8.

[3] Renouf, p. 109.

How, full speedily, the gods were grouped in triads or groups of three, and of nine or more, around this worship of the Sun, conducted at Thebes under the form of Amon, Nut, and Chonsu; at Abydos, of Osiris, Isis, and Horus; how these gods were made in turn to become their own parents, and their own children; how, gradually, the animals, birds, reptiles, and insects, of earth and air, were held to be the representations of various attributes of their innumerable deities; how, thus, you find, upon these Temple walls, an endless and bewildering succession of men and women with heads of jackals and crocodiles and wolves and snakes and oxen and flies and owls and hawks and beetles;—into all this strange and unclean mythology I will not now presume to lead your thoughts.

What it does concern us, and concern us vitally indeed, to learn from the amazing story of the Egyptian idols, may soon be said.

I know of scarcely anything more noble and exalted in sentiment even in the inspired pages of the Bible, than some of those ancient Egyptian prayers and aspirations which the monuments and the papyri record in the "Litanies" of Amon and Ra. "O my God and Lord," says one of these,[1] "Who hast made me and formed me, give me an eye to see, and an ear to hear, thy glories." "Hail to thee, the Ancient of heaven, Lord of Truth, Maker of things below and above, Lord of Eternity, Maker everlasting: Maker of Light; whose shrine is

[1] Quoted by Renouf, p. 216.

hidden; listening to the poor who is in distress, gentle of heart when one cries unto him; judging the poor; Lord of mercy most loving; living in truth for ever; whose name is hidden."[1] Scarcely in the Sermon on the Mount are purer or nobler sentiments than you may meet with, here and there, in the moral code of ancient Egypt,—nay, even in that which is believed to be what M. Chabas has called it, "the most ancient book in the world," the "Maxims," namely, of an Egyptian sage, Ptah-hotep, to be seen in Paris, and which dates from the age of the Pyramids themselves."[2]

And yet, with all this primeval purity of revelation, the conception of the Godhead was gradually degraded, until, as we have seen, a debased and sensual and coarse and cruel and hypocritical system of idolatrous priestcraft supervened. The Unity of the Godhead—that True Light of GOD which was vouchsafed to Abram in his Chaldæan home, as well as to Moses in Sinai; that Unity Which in Its Threefold Essence we Christians humbly adore—that glorious vision was debased until the bitter end arrived—when the idols of Egypt were moved by the presence of the GOD of Israel; when the mighty halls of Karnak, forsaken of their priests, were made over to the Assyrian and the Persian;—when No was indeed "rent asunder."

Our lot is cast in days when, once more,

[1] Taken from a hymn to Amen Ra, "Records of the Past," ii., 123 to 129. See "The Litany of Ra," translated by Naville, "Records," viii., 105 to 128, &c.

[2] The "Prisse Papyrus," Renouf, p. 76.

some schools of our leaders would teach you to worship those things which you can touch and taste and see; when, as yet once again, there are not wanting some who, in the face of Christendom, dare teach that there is indeed no GOD at all; our danger is perhaps of yet another kind. We may not be tempted to any shallow Pantheism or Materialism; nor are we likely, I hope, to yield our souls to the blandishments of a pronounced Atheist; but none the less we may be tempted to substitute, for the Invincible GOD, some idol of our own erecting; with us too, even in our highest acts of sacramental communion, in prayer, or in the Supper of the LORD, there may be peril lest the symbol, the outward and visible sign, should be set up in the place of the thing symbolised, the inward and spiritual grace; lest the definition in the creed should displace the *belief* which it defines.

We must remember that the Most High dwelleth not in temples made with hands, but in human hearts which He has sanctified in the New Birth of Christian Baptism; GOD help us to worship Him in spirit and in truth, in reverence and godly fear, in a life that is given over to be moulded by the Cross of the world's Redeemer, in unworldliness, in charity, in humility, in meekness, and in sympathy; in a faith that builds upon that which is not seen; in a hope which clings to the Promised Paradise of GOD; in a charity which suffereth long, and endureth all things even to the end.

So shall the dumb obelisk at Karnak have served

to point us heavenwards; so shall its Fossil Beam of Light remind us of the Sun of Righteousness Himself; and the Sun God's silent Temple at Karnak shall resound for us with the melodious gospel of Him who said that He was the Light of Life.

CHAPTER VIII.

THEBES, AND THE SEPULCHRES OF THE KINGS.

(*July* 22, 1883.)

The valley of the shadow of death.—*Psalm* xxiii. 4.

"THEY regarded their earthly house as *an inn*, and their grave as *an eternal Home;* their life on earth as a brief sojourn, and their death as true life."[1]

In language the very counterpart of this the early Christians summed up their faith:—"We know," says St. Paul, "that if our earthly house of this tabernacle were dissolved, we have . . . a house not made with hands, eternal in the heavens;"[2] for, "here, we have no continuing city, but we seek one to come."[3]

But the remarkable words I previously quoted were written, not by a Christian apostle, but by a classical traveller in Egypt some half-century before the Birth of our Lord. They are a summary, not of the Christian creed, but of the faith of the old Egyptians. It was thus that they too "died in faith, not having received the promises, but having"—however dimly—"seen them afar off;" . . . it was thus that they too "confessed that they were strangers and pilgrims on the earth,"[4] and viewed

[1] Diodorus Siculus, B.C. 50, i., 51.
[2] 2 Corinthians vi. 1
[3] Hebrews xiii. 14.
[4] Hebrews xiii. 13.

their earthly houses as mere hostelries—their grave as their "eternal Home."

Such, at any rate, was, according to Diodorus, the explanation of the Sepulchres which he saw in Egypt; and such, in truth, is the meaning of those vast cities of the dead, those time-defying Pyramids, those measureless Tombs, which lend to modern Egypt its highest and most enduring interest.

It is, indeed, a Land of Graves, this mysterious "Mizraim." "Because there were *no graves* in Egypt,"—never was irony more keen than in the bitter reproach with which the panic-stricken Israelites upbraided Moses on that memorable night when, on the Suez isthmus, they saw the troops of Pharaoh-Meneptah II. in hot pursuit; "because there were *no graves*" yonder, by the Nile, "hast thou taken us away to die in the wilderness?"[1]

It was no wonder that they, that crowd of fugitives, spoke thus of the Egyptian burial-grounds. They knew, only too well (as we shall see at another time),[2] the costly value of those mighty sepulchres with which Egypt still abounds. Yes; for had they themselves not paid the price of them in their own sweat and blood?

And yet, although the old Egyptians thus spent their lifetime in preparation for the Grave, it would be a great mistake to suppose that Life was a mournful matter to them. True it is, that "the sense of the importance of the hereafter was never lost;"[3]

[1] Exodus xiv. 11.
[2] Lecture XI., "Israel in Bondage."
[3] Stuart Poole, "Cities of Egypt," p. 28.

true that before their eyes was for ever present the reality of Death and of the Future Judgment, when, in the halls of Osiris, the heart was to be weighed, in scales that could not err;[1] true, that they looked forward, day by day, all through their life, to that mysterious journey to the dim regions of the West, Amenti,[2] which, under the escort of Anubis,[3] the jackal-headed guardian of the dead, they must, full soon, undertake; true that they knew how, in that awful judgment-hall, they must kneel before each of those terrible avengers of their sin, the forty-two Assessors[4] whose justice no soul can escape; true, that on the tablets of the great scribe-god Thoth[5] were recorded the deeds done in the body, whether they be good or whether they be evil; true, that the scale of the balance was to be steadied by Horus the hawk-headed, and that the sentence of Osiris, the supreme judge of this fearful assize, was irreversible; . . . . all this (the details of a creed which

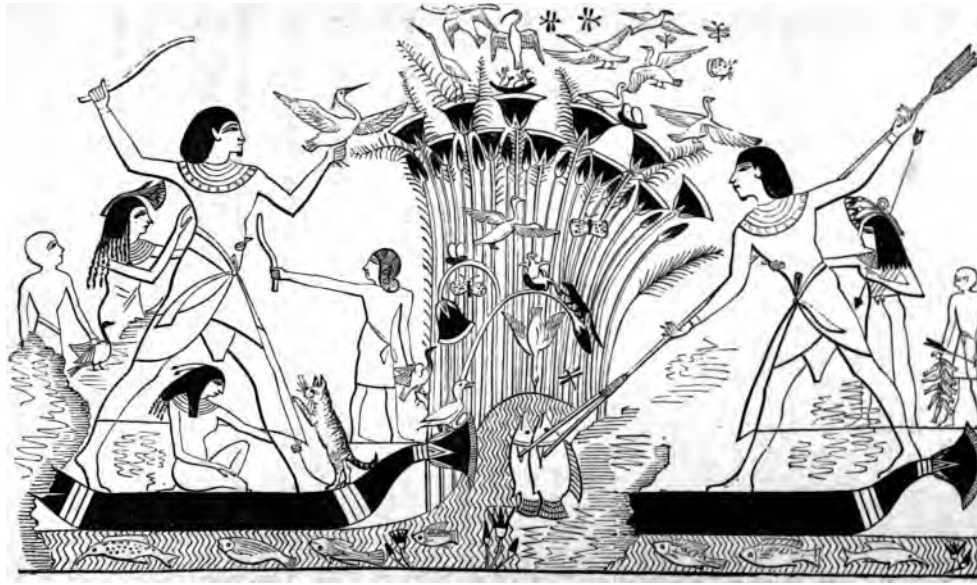
[1] Humphrey, "Bampton Lectures," 1849, p. 33. Wilkinson, 'Ancient Egyptians," iii., 466, 470.

[2] Osburn, "Antiquities of Egypt," p. 150. Renouf, p. 130, note.

[3] For a full account of his numerous functions, see Wilkinson's "Ancient Egyptians," 1878, iii., 157, 161, &c. He was the god of embalming, the Greek Psycho-pompos, or "usher of souls," &c.

[4] See Wilkinson *passim;* and Hardwick, "Christ and other Masters," pp. 476, 477; the Judgment Picture, from the "Book of the Dead," is given by Keary, "The Nations around." pp. 60, 61.

[5] Cf. Renouf, "Hibbert Lectures," 1879, p. 113, He was the "Hermes" of Greek mythology.



FISHING AND SNARING WATERFOWL.

we shall look at more closely later on), was yet insufficient to rob the life of the ancient Egyptians of a supreme and constant joyousness.[1]

No; for life was sweet to them, while they enjoyed the Sun God's light; and so they ate and drank, and sang and worked, and rejoiced, in healthful industry, in sport, in home pleasures, in love, in war. But, in every household of ancient Egypt, from that of the Pharaoh on his throne to the humblest of his maid-servants, there was continually going on another occupation besides the field work, and the furniture-making, and the boat-building, and the dance, the song, the pursuit of sport, of pleasure, or of war. Westward, always, of the town or village; westward, towards those Libyan hills, behind which, day by day, the Sun God died, and beyond which, in the belief of the Egyptians, lay the region of the dead;[2] *there* was the true centre of their interests after all; for there, after this brief life ended, was to be their eternal home: *there* was being bestowed the utmost skill, the most costly toil, of the architect and the mason, the sculptor and the painter; here, in the eastward city, were the granaries, the vineyards, the fish-ponds; *there* were the long homes[3] of the dead; here were the frail hostelries of threescore years and ten at most, and for him, the living man, "the sun-

[1] See Brugsch, "Egypt," i., 25.

[2] "Uarda," i., 5; ii., 46; "An Egyptian Princess," ii., 275.

[3] Ecclesiastes xii. 5. This thought is well worked out in connexion with what may be supposed to have been the effect on Abraham when he visited Egypt, by Keary, "Nations Around," pp. 48, 49.

dried brick was a sufficient protection;[1] *there*, in imperishable rock-hewn palaces, were waiting each one in his glory, the kings and queens and citizens—a countless multitude, the ancestors of a thousand generations—waiting until, after the appointed period of penitence and probation, the spirit would return to the body; waiting, surely we may dare to say, for the morning of the Resurrection.

And so it was that the Pyramids themselves were built. No sooner had the Pharaoh mounted his ancestral throne than he gave orders for the construction of his sepulchre. Year by year the mighty nucleus of step-like stones uprose upon the platform prepared for it in the Libyan rock; year by year fresh courses of masonry were added, until, when the dread but long-expected summons came, and the great man died, the angles of the steps were hastily filled in—the work going on downwards from the top[2]—with beautifully-polished casing blocks of finest white Mokattam limestone.

But the passion for sepulchral architecture which thus prevailed among the earliest Pharaohs continued through all the latter dynasties.

And it is to the tombs of the kings at a period the most brilliant in all the long ages of Egyptian history that I am anxious to direct your thoughts this morning.

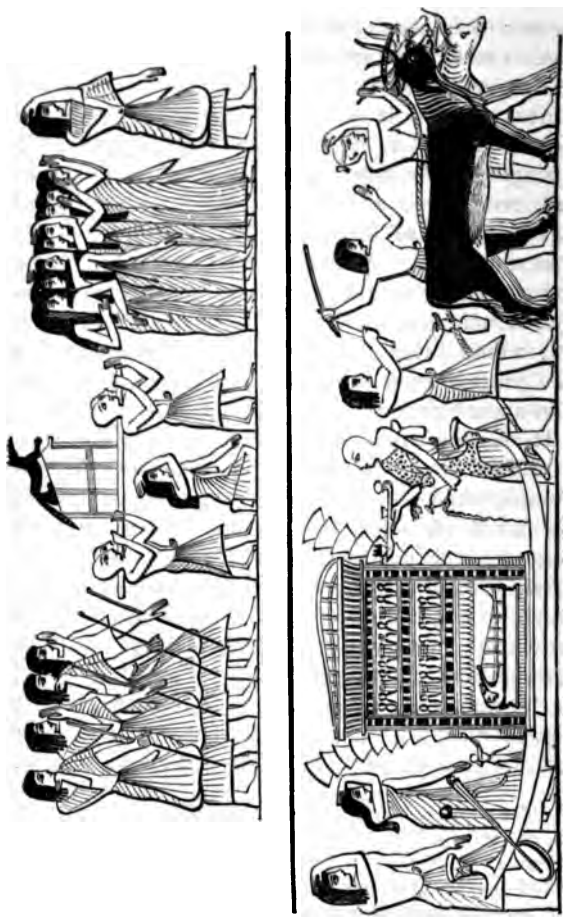
We find ourselves, then, again in Thebes, the glorious "city of a hundred gates,"—the capital of Upper Egypt, the No-Amon of the Bible.

[1] Sir Erasmus Wilson, "Egypt," p. 79.

[2] Herodotus, ii. 125.

We have already visited, in imagination, the ruined temples of the Sun God on the Nile's eastern bank.

We must now retrace our steps down through the hot dusty sands of the Arab village (Luxor) to the native boat in which we are to cross to the western shore. It is the early morning; and the great quiet Nile shines like a sheet of gold beneath the slanting rays which are touching with points of fire the ruins of Karnak, there, behind us, as we cross the stream. Ah! could imagination bridge the space of thirty centuries with any definite visions—what wondrous memories this passage in a Nile ferry-boat would bring before us!—How often has this brief journey from the eastern to the western bank been made by the funeral barges of ancient Thebes! How many thousand human hearts have been torn in death's cruel mystery of bereavement, as they followed those gaily-painted barks to yonder western shore! Hark!—for behind the solemn rushing murmur of this mighty river you can hear, as it were, the weird music that used to echo, for ever and anon, from the minstrel band who escorted the brilliant procession across the Nile, and heralded the dead to their eternal home among the mountains of the west! Ay, listen! for the songs of lamentation—the woeful voice of those who are bereaved—the strange shrill shrieks of the widowed wife—the fitful Eastern wailing of the hired mourners. It is such sounds as these which once re-echoed, here at Thebes, from shore to shore, across the Nile. But already we have touched the farther side; and we must hasten onwards to that great barrier of hills which lies before us. On-



FUNERAL PROCESSION (FROM THE MONUMENTS).

wards then; at first—for the Nile is low and we are still only passing across its inundation bed—we have to make our way heavily through yellow yielding sands; and now we have reached the outskirts of some cultivated land, where the patient oxen, and the not less patient *fellahin* who own them, are busy raising water by wheel and bucket in the trenches and rivulets upon which, in this rainless Upper Egypt, the whole harvest depends. On, then, past groups of Nile-mud brick-huts beneath the palms and acacias; on, past these rich crops of wheat and barley, maize and indigo;—past these ruined mounds which mark the site of many a venerable building of the great Necropolis upon whose precincts we are already standing.

Here, close in front of us, is one of the great sepulchral chapels of the Theban kings—the memorial Temple which Rameses the Great built in honour of his father and grandfather.[1] And now, while we linger for a moment among its columns and its bas-reliefs—see, here is a crowd of Arabs busy in drawing down to the Nile a mighty sarcophagus with its mummied occupant, which M. Maspero[2] has unearthed from its mountain tomb.

But we must not linger to watch them, that swarthy crew, as they toil and strain at that ancient funeral car, nor pause among the wonders of this vast burial-

[1] The so-called "Memnonium" at Old Quornah, Brugsch, ii. 28, 92; Murray, "Handbook," p. 401; "Encycl. Brit.," p. 779. Mariette, pp. 187, sqq. More properly distinguished as the "Setheum," Sethi I. having been its original founder.

[2] Successor to M. Mariette, at the Boulâq Museum.

ground. Two objects, however, demand our notice before we enter yonder narrow gorge whose winding solitudes will lead us, ere long, into the "Valley of the shadow of Death,"—into the lonely sepulchres of Egypt's greatest kings.

The first of these two points of interest are the shattered fragments of what is probably the mightiest statue which the pride of man ever designed, or which was ever carved by any tool of human forging —the statue of that Pharaoh whose name is already familiar to you as Rameses the Great, the oppressor of the Israelites, whose embalmed body, uninjured by the lapse of more than thirty centuries, I have already described as it may be seen in the Boulâq Museum to-day. There it lies, that giant fragment, 23 feet from shoulder to shoulder; millstones have been carved out of its very face; and it lies dishonoured; but once, how awful in its tower-like enormity! "What spires are to a modern city—what the towers of a cathedral are to its nave and choir—that," says Dean Stanley,[1] "the statues of the Pharaohs were to the streets and temples of Thebes. . . . . Nothing," he adds, "which now exists in the world can give any notion of what the effect must have been when he—this Rameses—was erect." Made all of one prodigious block of red granite, nearly 60 feet in height, it must have weighed, according to M. Mariette, very nearly 1,200 tons;[2] and it was transported from the quarries of Assouan,

[1] "Sinai and Palestine," p. xxxviii.

[2] It is usually estimated at 887 tons. But see Mariette, "Monuments," p. 194; and note in the preceding lecture.

a distance of not far off 150 miles, to the spot where earthquake or Assyrian violence have hurled it, shattered, on the ground.

And the other marvel which alone I can permit myself to single out from the abounding wonders of the scene I am now describing is, of course, that twin couple of colossi which, of eighteen similar ones, alone survive to mark where, in the middle of the western plain stood once the palace of another and a still earlier king, the Pharaoh Amenhotep III. Originally each of these, also,—which represent the king upon his throne,—consisted of a single block of hard gritstone,[1] computed (by Ebers[2]) to weigh some 1,280 tons, and, with its pedestal, upstanding from the plain to a height of 64 feet, or, as Mariette[3] suggests, "about the height of a five-storied house"; the breadth between the shoulders nearly 20 feet (6 mètres 17 centim.); the feet, from toe to heel, not far from three yards and a half long (3 mètres 20 centim.). It was the more northerly of these two prodigious colossi which, under the name of the Vocal Memnon, was famed, throughout the ancient world, for the musical tones which fell, beneath the rising sun, from its dumb lips.[4]

[1] "Breccia, a kind of pudding-stone mixed with agate-like pebbles," according to Mariette, p. 196. "Quartzose conglomerate," Ebers, ii. 271. "Red-brown sandstone," Brugsch, i. 479.

[2] Ebers, "Egypt," ii. 271. [3] "Monuments," p. 196.

[4] The statue was destroyed by an earthquake B.C. 27; and restored by Septimius Severus, A.D. 194. The "music" was caused, perhaps, by the collusion of a priest hidden in the interior, or, more probably, by the power of the sun upon the porous

But we must hasten onward to that weird valley—Bab-el-Molook—which I have already spoken of as the Burial Place of the Pharaohs of the XIXth and XXth dynasties. Here is its description from the pen of a recent traveller: "The mountain gorge gradually narrowed; and the loose ground became each moment more thickly strewed with blocks of rough and jagged stone, hurled down from their parent cliffs. Not a tree, nor shrub, nor blade even of the hardy desert grass showed in this vale of desolation; nor was there any colour but the pale blue of the zenith, to relieve the awful monotony of the sun-burnished cliffs, as we rode along between their frowning faces, towering in bleak precipices and gray crags around us. Such a weirdly solitary spot, such a desolate scene as this realm of dreariness, this bleak and barren valley, I never before saw."[1] Upwards, then, through the winding valley's rugged slopes, the very beasts on which you ride, strong and patient as they are, seeming to droop beneath the fierce blaze of this African noontide; till, of a sudden, there in the dazzling glare of the opposite rock, you see the dark patches where the Royal Tombs show their gloomy entrances to the outer air. We dismount and enter one of these,—the largest and most beautiful, in its mysterious chambers, of all the dark mortuary ranges with which the heart of the mountain is honeycombed,—the Royal Vault where, some thirteen hundred years before

stone, wet with the night-dews. See "Encycl. Brit.," p. 780; Eber's "Egypt," ii., 271; Brugsch, i., 480; Murray, p. 407.

[1] J. T. B. Arnold, "Palms and Temples," pp. 275, 276.

the birth of our Lord, the father of Rameses the Great was buried.[1]

Downwards, now, out from the dazzling sunlight,—down by a steep straight passage descending quickly, in the now uncertain light,—into the silent spaces of the great halls which are still the mere antechambers of the Royal Grave itself,—and already, as the torches and candles reveal, though all imperfectly, the nature of the scene, we can trace the pictured story of the Pharaoh's life in this world and the next. Unlike the still more ancient Tombs of the earliest Dynasties at Sakkârah and elsewhere, where "the defunct is evidently at home," in the graceful pictures on the wall; where "he fishes, he hunts"; where "his servants bring him the product of his lands"; where "dancing is held before him"; where "his wife and children are by his side";[2] unlike these scenes of joyousness, this that we behold in the corridors of the Royal Sepulchre is a scene of strange fantastic dread. An army of nameless shapes of Horrors unearthly—awful processions of infernal Deities,—this is what we see in the faint flickering of the torchlight which falls upon the tunnelled caverns of these mountain graves. "No more making of furniture; no more building of ships; no more farm

[1] The tomb of Sethi I., discovered by Belzoni in 1817. His mummy—now at Boulâq—was among those discovered by Maspero, in July, 1881; its alabaster sarcophagus is in the Soane Museum. For a popular account of this discovery see Sir Erasmus Wilson's Lecture on "The Ancient Egyptian Mummies at Thebes," 1883.

[2] Mariette, "Monuments." &c., p. 9.

yards, with cattle, oxen, antelopes, wild goats, geese, ducks, cranes, marching in procession before the stewards. Long serpents glide hither and thither round the room, or stand erect against the doorways. Some convicted malefactors are being decapitated, and others are precipitated into the flames. Well," adds M. Mariette [1] after thus describing this asylum of the dead, "well might a visitor feel a kind of horror creeping over him if he did not realise that, after all, underneath all these strange representations, lies the most consoling of all dogmas, that which vouchsafes eternal happiness to the soul after the many trials of this life."

And here, in the speechless mystery of these ghostly corridors, let us pause, and listen to the sweet story of David's hope. "Yea, though I walk through the valley of the shadow of death, I will fear no evil." Not long after visiting the valley of the Royal Sepulchres at Thebes I was permitted to visit those valleys of Bethlehem among which the shepherd boy who wrote this Psalm was wont to feed his flocks. There, too, amid the rocky solitudes and ravines of those limestone hills, it was not hard to imagine the terrors which nightfall would bring with it to the belated shepherd-boy returning down those lonely valleys at the head of his helpless flock. The quick sunset of the East would leave the mountain gorges in almost sudden darkness;—and from the lairs of the unclean beasts of prey would be heard, from hill to hill, the sharp cruel cry of the hyena, the

[1] "Monuments of Upper Egypt," pp. 236, 237.

jackal, and the wolf; or even the sullen roar of the lions which at that time haunted Palestine.[1]

But whether in the barren valley of the Theban Royal Tombs, or in the steep glens of central Palestine, the imagery of my text receives ample illustration; and it remains for us, my hearers, to turn it to good account.

Wonderful, is it not, how we, men and women who are, very literally, "dying day by day," can yet succeed in banishing from our thoughts, for even a single moment of a single day, the thought of *our Death!* Wonderful—and, yet, how merciful! For it would, I think, be scarcely possible to live a healthful Christian life if we were to brood, too closely or too often, on that one supreme reality of our future experience.

But there is a frame of mind, believe me, in which even the habitual thought of Death may be made a bracing though solemnising factor in our daily life. Is it good for us—is it wise in any one of us—to disguise from ourselves the truth that this frail life of ours is held indeed on lease—with a tenure wholly precarious?

Let me then leave with you the stern and solemn, and surely not unneeded message—Be ye ready also. By the eloquent silence of those gorgeous mountain graves—oh! by the pathetic faith which breathes from those dumb corridors, all aglow with the conviction of man's Eternal Home beyond the tomb;—

[1] 1 Samuel xvii. 34; 2 Sam. xxiii. 20; cf. Amos iii. 12. Isaiah xxxi. 4, &c. On the whole imagery of this passage, see Neil, "Palestine Explored," 1882, pp. 263–265.

above all, by the memory of that other rock-hewn sepulchre, which also I have seen—before which I have knelt;—that sepulchre whose stone was rolled aside by the Lord of Life Himself;—by all the sacred memories not only of Egypt, but of Bethlehem, and Olivet and Calvary. Let us be ready also. Let us be at least as wise as those old Egyptians who, day by day, spent pains upon their sepulchre;—and learn, before the Cross of CHRIST, the faith which alone will set our hearts at rest—at rest, in GOD. So shall the Dark Valley of the Shadow of Death itself be trodden by us all, in sure and certain hope of the Resurrection to Eternal Life, through JESUS CHRIST our Lord.

CHAPTER IX.

THE MUMMY AND THE SOUL: "THE BOOK OF THE DEAD."

(*July* 29, 1883.)

It is appointed unto men once to die; but, after this ——. *Hebrews* ix. 27.

"AFTER this";—after death, what then?

"Where wert thou, brother, those four days?"

This, as the poet suggests,[1] must surely have been the heart-question of the sisters of Lazarus, after he had left that "charnel-cave" on Bethany's hill-side which the traveller still may see—if he trusts the tradition of the Arabs—in the ancient village whose very name, El-azariyeh,[2] perpetuates the fact recorded by St. John.

But neither in the case of Lazarus nor of any other of those very few whose resurrection from the dead is related in the Bible, is our curiosity gratified.

"There lives no record of reply"
Which tells us "What it is to die."

* * * * * *

"Behold a man raised up by CHRIST!
The rest remaineth unreveal'd;
He told it not; or something seal'd
The lips of that Evangelist."

* * * * * *

[1] Tennyson, "In Memoriam," xxxi.

[2] "From Lazarus, the Arabs having taken the L for an

The problem of "the hereafter" is, indeed, one of unspeakable interest to the soul of man. By an impulse he cannot resist, his whole powers of intellect and heart alike are drawn towards the "What is it?" of death.

Does death indeed end all? Are those boundless ambitions of the human heart to be indeed for ever quenched in the darkness of the grave? Are those vast ranges of time and space of which science already reveals such a wondrous glimpse,—are those great possibilities of the future only meant to tantalise the imagination? Are the ripe and mellow experiences of a wise old age only meant to teach us this—that there is no life beyond? Are our hearts to bleed in vain? Those sweet "angel-faces which we have loved and lost,"—have we lost them for ever? . . . .

Such questions as these have forced themselves, in every age of the world's history, upon the attention of mankind.

And it is thus that we find ourselves face to face with them in connexion with the history of Egypt. For us, you may well remind me, there is a definite sequel to the words of our text: "once to die; but after this the Judgment." There is no uncertainty, no guess-work, in the Christian faith, as to the existence of the soul of man beyond the grave.

"I believe . . . . in the Communion of Saints, ... the Resurrection of the Body, and the Life

article," Bædeker, "Palestine," p. 258. The alleged tomb of Lazarus has been, perhaps, somewhat hastily discredited by Robinson ("Researches," ii., 101), and others. See Stanley, "Sinai and Palestine," p. 190, &c.

Everlasting," Such is the charter of the Christian creed.

It is for this reason that the subject of our thoughts this morning is full of special interest: it is thus that even of the mummied occupants of the Boulâq Museum it may be said that they, those old Egyptian

priests and kings, "being dead, yet speak" to us of Christ Himself.

* * * * * *

"It is appointed unto men once to die."

How, in all the brief hours of their life-time, the Egyptian people, wisely and calmly, bravely and

cheerfully, acted on this stern decree; how they grudged no time, no skill, no toil, no money, in the construction of their Tombs—their "eternal homes"—this I tried to depict in my last address.

"But, *after this* ——": it is here, at the point when the long-expected summons has been received, that the Sepulchres of Egypt leave with us their weightiest lesson.

For, even after all this preparation, it was not by any means certain—at least in the earliest times—that the person for whom the grave had been prepared would be permitted to occupy it.

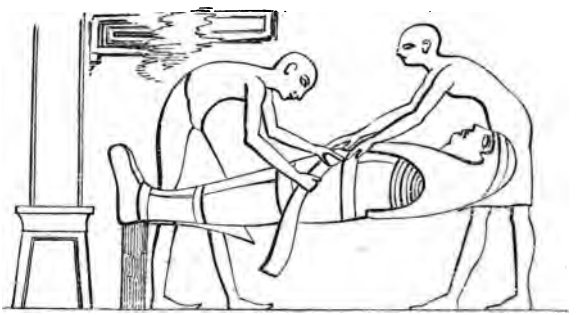
Ere ever the dead body of a man was laid to rest in the peaceful security of his grave, a solemn tribunal of earthly judges must pass sentence of acquittal over his remains.

In every Province of Ancient Egypt was to be found a Sacred Lake attached to the Cemetery or Necropolis of the district;[1] and by the brink of its hallowed waters—upon whose bosom floated the Boat of the Dead[2] in readiness to receive the corpse—was held an assize of forty-two Judges, upon whom devolved the solemn duty of permitting or refusing its burial. Deep, indeed, was the disgrace,—bitter, indeed, the shame and sorrow, if the verdict of these Judges was unfavourable, For this earthly Tribunal was only the forecast of that other dread Assize which the soul of the departed was believed to

[1] See Wilkinson, "Ancient Egyptians," iii., 456, 457.

[2] Charon, the well-known "Ferryman" of Virgil's Styx (Æneid vi. 299), as well as the Styx itself, is derived from Egyptian sources.

be passing through in the regions of Amenti; and, quite apart from the earthly disgrace of a verdict of condemnation, there was the infinitely more terrible punishment which such a verdict might well involve as regards the far more awful Ordeal of Osiris himself. No splendour of earthly pomp or circumstance could avert the just judgment of this earthly Court: not



the Pharaoh himself might escape the consequences of his sin;[1] not even the highest dignities of the priestly office could suffice to secure a favourable verdict, if it had not been fairly deserved, in the opinion of the judges, by a life of innocence and charity. Thus, in one instance at least among the sepulchres of Thebes, "the name of the monarch has been erased; which shows that he was not ad-

[1] See, for traces of this among the Jews, in connexion with the burial of Joash, Manasseh, &c., 1 Kings xiv. 13; 2 Kings ix. 10; 2 Chronicles xxiv. 25; 2 Kings xxi. 18, 26.

mitted to the precincts of the royal cemetery."[1] How salutary an influence this custom must have exerted over the lives of the Old Egyptians, whether kings or citizens, I need not pause to point out.[2]

Let us now revert to the scenes which took place in connexion with the Bodies of the Dead themselves. For it is only by viewing the facts connected with those scenes that we can properly measure the witness which they bear to the doctrines of Christianity.

Let us imagine ourselves standing in that death chamber in the city or neighbourhood of Goshen,[3] which is described in the three last chapters of Genesis. By the favour of one of the "shepherd" kings, perhaps Apopi II,[4] a young Asiatic stranger now occupied the high office of the Royal Vizier—the king's own Viceroy;[5] and the date takes us back to a time no less remote than about 1700 years before our LORD. The young Viceroy, Joseph, has, by the favour of the king, established his aged father, and his brothers, in the best of the rich land

[1] Wilkinson, iii., 461. Cf. Ebers, "An Egyptian Princess," ., p. 298 (note 120).

[2] On the survival of this trial in modern Arabic funerals, see Ebers, "Egypt," i., 101, &c.

[3] The town, as well as the district of Goshen, where Jacob was established (Gen xlvii. 1, 11), has recently been identified under the name of Qosem. Brugsch, ii., 349, &c.; Stuart Poole, "Cities," p. 96.

[4] Brugsch, i., pp. 296 sqq.; Geikie, "Hours with the Bible," p. 34, &c.

[5] On this office, that of "Adon" or (Gen. xli. 45) "Zaphnath-Paaneah," see Brugsch, i., 307, &c.

of Lower Egypt; and he, with his brothers, is now beside the deathbed of the venerable old man. Each of the sons in turn receives the father's dying charge; for each in turn is lifted the veil of their future lot by the keen insight of him whose spirit has already almost passed the border land. Far beyond that narrow chamber, far beyond the valley of the Nile, far beyond the life of any of his sons,—the death-vision of the old man ranges, till, in the dim, but not uncertain distance, can be seen, in Judah's line, the Birthday of the Messiah.[1]

It is over. The breath has fled. The glazed eyes have been closed, as by the promise of the LORD, by the dutiful hand of Joseph himself;[2] and the young Viceroy, forgetful of all his Egyptian dignities, falls upon the lifeless face of his father, and, weeping, kisses him.

And now, in accordance with the customs of Egypt, "the mourners" doubtless "go about the streets."[3] For, as Herodotus[4] tells us—and his description of the Egyptian funerals is amply confirmed by the monuments—the surviving friends ran through the streets throwing dust upon their heads and uttering bitter cries of lamentation.

This, the first wild outcry of despairing grief, being finished, "Joseph," we read, "commanded his servants the physicians to embalm his father; and the physicians embalmed Israel. And forty days," the narrative continues, "were fulfilled for him, for so

[1] Genesis xlix. 10.
[2] Compare Gen. xlvi. 4 with 1, 1.
[3] Ecclesiastes xii.
[4] Herodotus, ii., 85.

are fulfilled the days of those which are embalmed. And the Egyptians mourned for him three-score and ten days."

And after this took place that mighty burial procession across the Suez isthmus, in which, with all the pomp and circumstance of a great man's funeral,[1] the mummied remains of the patriarch were escorted to that tomb in Hebron, which in modern times was first seen by Christian eyes when, in 1862, the Prince of Wales, amid the groaning protests of the jealous Mussulmans, was, by a special firman of the Sultan, permitted to enter the cave of

[1] For a gorgeous reprint of two pictures giving details of such a funeral, see Wilkinson, "Ancient Egyptians," iii., pp. 444, 447.

Machpelah,[1] the shrine of Abraham and Sarah, Isaac and Rebekah, Jacob and Leah.[2]

Nor was Joseph himself deprived, when his turn came to die, of the honours paid to the bodies of the dead in Egypt. He, too, as we learn from the last verse of Genesis, was embalmed; he, too, "was put in a coffin in Egypt."

A very brief account of the elaborate process of embalming must here suffice as an indispensable introduction to that ritual of the dead with which we are at present concerned.

After the first wild outbreak of grief, the dead body was conveyed to those gloomy buildings of the Necropolis in which the melancholy and much detested work of the embalmers was carried on. Let us enter, in imagination, one of the numerous buildings attached to these funeral temples, one of which I alluded to in the last address. Here is the scene as depicted by the graphic imagination of Herr Ebers :—It is the building where the friends of the bereaved are giving orders to the various functionaries—priests, bearers, scribes, surgeons, dissectors or anatomists, apothecaries, salters, embalmers, weavers, carpenters, decorators, and others to whose care the corpse has been resigned.[3] "This bazaar of the dead," we are told, "was well supplied, for coffins of every form stood up against the walls, from

[1] See Stanley, "Sermons in the East," pp. 141, 166. Professor Palmer's paper in "Picturesque Palestine," iii., 197, &c.

[2] See Palestine Exploration Society's "Quarterly Statement," *passim*, and especially April, 1883, p. 109, &c.

[3] Diod., 1, 91; Herodotus, ii., 86, &c.; cf. Wilkinson, "Ancient Egyptians," iii., 470, &c.

the simplest chest to the richly gilt and painted coffer. . . . . On wooden shelves lay endless rolls of coarse and fine linen, in which the limbs of the mummies were enveloped. . . . . There was free choice for the visitors of this pattern-room in the matter of mummy-cases and cloths, as well as of necklets, scarabæi (sacred beetles[1]), statuettes, Uza-eyes (images of the eye of Osiris or Horus[2]), girdles, head-rests, triangles, split-rings, staves, and other symbolic objects, which were attached to the dead as sacred amulets. . . . . There were innumerable stamps of baked clay, ... to show how far each grave extended, images of the gods laid in the sand to purify and sanctify it."[3] The friends of the deceased having selected the peculiar kind of embalming they desired, the body was opened by an incision made with a stone knife[4] by a functionary whose dismal office rendered both him and his whole caste or guild an object of detestation.

[1] A symbol of self-existence, virility, self-creation, &c. See Wilkinson, "Ancient Egyptians," iii., 345, 353, &c.; Plutarch, "De Iside," x., 73. The architect-god "Ptah" gave form to the "Egg" laid by the Khepera (or Beetle), which is commonly represented under the form of a winged sun-disc. Bædeker, "Egypt," p. 123.

[2] Wilkinson, iii., 353, &c.; Ebers, "Egypt," ii., 54.

[3] Ebers, "Uarda," i., 308.

[4] "Uarda," i., 36, note. Cf. Rawlinson, "Herodotus," ii., 120, note 1.

[5] The work of the Paraschistes or Dissector was held to bring with it the curse of utter uncleanness. Having cut open the left side of the body, where the "scribe" had marked it, he instantly fled away, pursued with a volley of stones from the bystanders.—Diodorus, i., 91; Wilkinson, iii., 472.

The internal parts of the body were then carefully removed and separately preserved in four sacred vases,[1] whose lids, distinguished by the heads of a man, an ape, a jackal, and a hawk, marked their dedication to the four genii of the dead. This being concluded, and the brain having been removed through the nostril, the subsequent processes were conducted with equal reverence and care. Adjoining the stone chamber where these first grim operations took place, were the halls in which were stored vast quantities of the Natron Salt,[2] in the brine of which the mummies were now immersed and suffered to steep for the long period of "three-score and ten days" to which the Bible refers in its account of Jacob's embalming.

Next came the still more elaborate work of the embalmers themselves. It is now that the "spicery and balm, and myrrh," such as the Ishmaelite traders were bringing into Egypt when Joseph was sold to them (Genesis xxxvii. 25; cf. Jer. viii. 22), or such as Jacob sent down by his sons as a present to the Egyptian Viceroy (Genesis xliii. 11)—and which indeed was, as it were, the staple commerce of this land of burial—was put to its gloomy but interesting

[1] The "Canopi," or sepulchral urns, made of alabaster, stone, glass, porcelain, bronze, &c., were dedicated to the four deities, Tuautmuff, Amset, Hapi, Qabsenuf. They are drawn as a frontispiece, opp. p. 1 of Sir Erasmus Wilson's "Egypt of the Past"; cf. Oliphant, "The Land of Khemi," pp. 235, 236, &c.

[2] "Uarda," i., 310, 311. This was a sub-carbonate of soda, found in large quantities in Egypt.—Rawlinson, "Herodotus," ii., 121.

purpose. It was here, in a long, low structure of stone, to whose mysterious precincts none but the guild of priests and embalmers were admitted, save for a few moments, that the now brine-soaked and artificially dried bodies "were enveloped in their cerements, tricked out in amulets, and made ready for their journey to the next world,"[1] by men who wore the mask of the jackal-headed deity of the dead, Anubis. At the head and feet of each mummy stood a wailing-woman with emblems of other deities of the grave.

And now "every separate limb was dedicated to a particular divinity by the aid of holy oils, charms, and sentences; a specially prepared cloth was wrapped around each muscle; every drug and every bandage owed its origin to some divinity. The whole neighbourhood was enveloped in a cloud of powerful resinous fumes of sweet attar, of lasting musk, and of pungent spices."

The result of the immersion in brine, and the other processes of rendering the corpse imperishable has been, as we know, so far successful that the mummies of even some of the earlier dynasties are preserved in European museums in our own day. I myself have saved from Arab desecration and now possess the mummied hands and feet of four persons who were buried at Thebes probably not later than the year of its destruction, 666 B.C.—that is, 2,459 years ago!

Thus ingeniously prepared to resist the destructive

[1] "Uarda," i., 311.

hand of time; thus impregnated with salts and soda, seasoned with fragrant gums, with cedar oil and myrrh and cinnamon, and numerous costly aromatic drugs; with wax and resin, aloes and bitumen; rolled up in endless bandages of linen;—we might well suppose that the poor mummy was complete. But no; much more had yet to be done. It was still to be "adorned with jewels of gold and silver"; trapped out with precious stones according to the rank of the departed; "amulets and talismans were dispersed among the bandages; an amulet was deposited within the breast, to do duty for the 'heart,' that all-important organ of Egyptian worship."[1] "Parts of the body, such as the face and soles of the feet,[2] were frequently gilt," and, above all, "scrolls of papyrus containing the prayers of [and for] the dead, and a programme of the ceremonies of the Hall of Judgment and the regions of purgatory and bliss, were enclosed among the wrappings.'

For a detailed account of all these objects of superstitious piety and — I fain must add — of priestly terrorism, I must be content to refer you to other sources of information than these Addresses.[4]

[1] The plot of "Uarda" turns largely upon this well-known feature of Egyptian necrology. "The theft of a heart will make my own sins heavy when my heart is weighed" (i., 227).

[2] Ebers speaks of a mummy the soles of whose feet had been removed with a view to its not soiling the halls of Amenti.

[3] "Egyptian Mummies at Thebes," Erasmus Wilson, 1883, p. 13.

[4] The whole subject is treated in great detail by Pettigrew, "History of Egyptian Mummies," London, 1834. See also Rawlinson on Herodotus, bk. ii. ch. 86–89; Wilkinson,

It only remains to make brief reference to that most marvellous Liturgy of the Dead to which I have just alluded.

Along with the numerous amulets to which I have referred—the most important of which were perhaps the small porcelain statuettes [or "Shebti"] bearing a plough, a pickaxe, and a sack of grain, in token of the duty of the justified dead among the fields of Purgatory[1]—were also buried rolls of papyrus containing extracts from this, which was the chief literary work of the Old Egyptian Religion. This, of which the most perfect copy is now at Turin, was numbered and arranged by Lepsius, forty years ago, and translated into English by Dr. Birch, and into French by M. de Rougé.[2] It is a sort of Itinerary or Traveller's Guide Book for the Soul, in its journey through the Regions of the Dead. Of the 164 chapters compiled by Lepsius, the most remarkable is the 125th, in

"Ancient Egyptians," iii., ch. xv. and xvi.; Ebers, "Uarda," *passim*; "An Egyptian Princess," pp. 144, 352, &c.

[1] Ebers, "Egypt," ii., 55; Oliphant, "Land of Khemi," p. 243.

[2] Dr. Birch's translation is printed, with an introduction, notes, &c., at pp. 123–327 of the fifth volume of Bunsen's great work on Egypt. An interesting "Résumé," in a popular shape is given in Keary, "The Nations Around," ch. v. Bunsen remarks upon the "positive certainty" of its age being more than 4,500 years, "Egypt's Place," v. 89. See also Osburn's "Monumental History of Egypt," i., pp. 426 sqq., and Renouf, Hibbert Lectures, 1879; Lectures iv. and v., and especially pp. 172 sqq.; its proper title is "Book of the Coming Forth by Day," *i.e.*, the gradual Progress of the Soul in its journey through the realms of Light.

which a representation is introduced of that judgment scene before the forty-two Assessors of Osiris to which I recently alluded. To each of these the soul has to assert its innocence of the particular sin of which he is the avenging genius: thus "I have made no one to weep," the spirit pleads:—addressing each of the formidable array by title which describes its special character, "O thou strider [*i.e.* who art swift to pursue] I have not been idle," he says to the first; to another, "O thou with the flaming eyes, I have not played the hypocrite." To a third, "O thou who dost crack the bones [*i.e.* who makest the joints to tremble], I have not lied"; to a fourth, "O thou with two lions' heads, I have not falsified the balance." And so the dread disavowal proceeds: "I have not injured my neighbour privily; I have not been impure; I have not been gluttonous; I have not been a babbler; nor a listener; nor a drunkard; nor a forger; nor undutiful to my father; nor blasphemed the gods,"—and so on through the long catalogue of sins, whether of omission or commission.

And thus the solemn ordeal goes on. The heart is duly weighed in that unerring balance, held by Horus, son of Osiris, whose inclination is to decide the spirit's endless fate. But, both before and after this Dread Assize, this strange "Pilgrim's Progress" of 5,000 years ago presents us with scenes even more fantastic and terrible than any that Dante's imagination conjured up. Now we find the "Osirian," or spirit man, passing through void spaces of an eternal wilderness; now "swallowed up in light" before the

Sun God's throne; now he enters the "Ship of God"—and, sailing through boundless oceans of eternal space, takes whatever shape he desires. Now he pleads his justification in "Osiris"; now he is crowned—his mouth is opened—the dead speaks in the newly imparted language of the soul; now he is seen with his own heart in his hand, adoring the Scarabæus, emblem of the creative power of his new shade life, and pleading for its renewal; now, again, he ranges through a tract peopled with nameless shapes of horror unutterable—probably emblematic of the sins and sorrows of his life on earth—crocodiles and serpents, tortoises, and shapeless "devourers of heads and hearts," scented with death, and with fingers of steel."[1] Fighting his way through these horrible phantoms, he enters, by-and-by, a fairer region. Here he reposes for awhile; living water, the fruit of the tree of life is offered him;—greater intellectual enlightenment is vouchsafed him;—soon he enters the dread Judgment Hall I have described; and if his heart be true and sound, he enters upon still higher celestial joys. Once more embarked upon the primordial ether in the bark of the Sun God, the justified souls now rest from their labours in the fields of Paradise: "Here they reap the corn and reap the fruits, under the eyes and smile of the lord of joy, who exhorts them thus: 'Take your sickles, reap your grain, carry it into your dwellings, that ye may be glad therewith, and present it as a pure offering unto God.' Over them is inscribed: 'They

[1] Keary, "The Nations Around," p. 57.

have found favour in the eyes of the great God: the bodies they have abandoned shall repose for ever in their tombs, while they rejoice in the presence of the supreme God.'"[1]

Of the terrible fate which was in store for those whose hearts were "found wanting" in the balance of Truth—the Book of the Dead speaks in language of fearful plainness. Driven back to earth again by the avenging ministers of Osiris—their human shape is taken from them: in the form of apes, they are compelled to transmigrate[2] into that animal to which their besetting sin had given them a resemblance while on earth—the glutton became a swine, the cruel man a wolf; and, if, after three such transmigrations, the soul was still polluted, it was transported, finally and for ever, into the sunless gloom of never-ending Death. There the sun's disc is black as ink: there are to be seen long processions of souls who are for ever lost—their hearts torn from their bosoms —or plunged into boiling cauldrons together with the symbol of that happiness which they have now alas! forfeited for ever.

* * * * * *

Am I wrong in taking upon myself to say that all these strange fantastic things were written, in the truest of all senses, for our example?

It needs not the pen of Dante or Milton,[3] of

[1] Osburn, "Antiquities of Egypt," pp. 161, 162.

[2] Cf. Rawlinson on "Herodotus," ii. 168; and see Renouf, "Hibbert Lectures," pp. 182 sqq.

[3] "Inferno," "Paradise Lost."

Newman,[1] or Bickersteth,[2] to remind us with how supreme an interest Christians of every school must of necessity regard all that Holy Scripture has to reveal upon the meaning of our text, "*To die*—but, after this—." And it has not needed the controversial pen of Dr. Farrar[3] and Dr. Pusey,[4] Mr. Jukes[5] or Mr. Oxenham,[6] to exhibit the awful issues which the present generation sees to be involved in the true teaching of the Church of CHRIST upon the subject of Eternal Punishment.

Upon that subject I do not propose to touch just now; but from the foregoing outline of the Old Egyptians belief as to the fate of man beyond the grave, we may well be induced to reflect in sober earnestness upon the lessons it conveys. No serious believer in the Living GOD can doubt—even if every page of Christian History in the Bible and in the world did not reveal—the certainty of a Future Life beyond the grave. Conscience, common sense, the analogy of nature, the sense of a moral equilibrium in the order of the universe—all these things conspire to teach that if there is a Future Life, there must also be some sort of Future Judgment too. To this I need hardly remind you the teaching of our Lord and His Apostles bears consistent, definite, and uncompromising witness. With respect to the physical

[1] "The Dream of Gerontius."
[2] "Yesterday, To-day, and For Ever."
[3] "Eternal Hope," "Mercy and Judgment," &c.
[4] "What is of Faith as to Everlasting Punishment?"
[5] "The Restitution of all Things."
[6] "What is the Truth as to Everlasting Punishment?"

problems involved in the Resurrection of the Body, I can only remind you that the researches of such men as the late President of the Royal Society, Mr. Spottiswoode, and other scientists scarcely less distinguished,[1] amply confirm the high probability—if not the actual certainty—on purely physical grounds, of an Unseen Universe in which the "spiritual body" described in our Church's Burial Service[2] is a logical and accurate conception of the physical facts of such a universe.

This being so, what excuse remains for us, if we neglect the consequences of a faith so reasonable, so consistent with all the highest demands of our nature, and, as we have seen, so entirely in keeping with the witness of Paganism?

"It is appointed unto men once to die."

GOD help us, my hearers, to live in continual but healthy remembrance of this solemn certainty.

"But after this—"; GOD help us also to cast ourselves upon Him, even our LORD CHRIST—who, having passed through the grave and gate of death Himself, is able to succour to the uttermost the most timid-hearted of His followers; and to present us, cleansed by the Precious Blood from all spot of sin, faultless, before the Throne of GOD.

[1] R. A. Proctor, "Other Worlds than Ours"; Stewart and Tait, "The Unseen Universe"; Reynolds, "The Supernatural in Nature," &c.

[2] 1 Corinthians xv. 35-45.

CHAPTER X.

JOSEPH IN EGYPT: THE GLORY OF THE PHARAOHS.

(*August* 5, 1883.)

And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.—*Genesis* xli. 44.

"THE book is there. Who will reach down his hand for it, and open and read its ancient pages?"—It is thus that one of the most scholarly and reverent living authorities on Egypt alludes to the ruins of that city where this "Pharaoh" held his court. It is thus that, not without ample reason, he challenges every Englishman who really loves his Bible to assist in what I do not hesitate to call the *sacred* duty of excavation in Lower Egypt. "Our failure in this duty," he says elsewhere, "is a digrace to our love of knowledge—a scandal to our love of the Bible."[1]

For, in those vast mounds with which the Delta is studded are stored up, in all likelihood, such treasures of Bible history as cannot, without serious prejudice, be dispensed with in such times as these. In a touching appeal which the late M. Mariette, to

[1] R. Stuart Poole, "Cities of Egypt," pp. 80, 87. Cf. a similar protest from Mr. Laurence Oliphant, "Land of Khemi," p. 105.

whom the work of Egyptian exploration is so largely indebted, made upon his death-bed to the people of Europe, he pointed to Lower Egypt as a field for excavations of unrivalled interest, as bearing upon the Bible narrative of the sojourn, the oppression, and the exodus of the Hebrews. And, as it has been truly said, "a work which thus intimately concerns the historical character of the Mosaic narrative is urgently demanded by the state of critical opinion; and a work which cannot fail to throw a clear light on the obscurest and most interesting periods of Egyptian history is a part of that great task of research which is the special duty of the present age."[1]

The scene to which our subject now introduces us is a conspicuous illustration of the truth of these remarks.

To realise the life of "Joseph in Egypt," and the "Glory of the Pharaoh" who was his patron, we must turn our thoughts to the north-east corner of the Delta plains.

Some thirty miles from where the electric beacon in Port Said's lighthouse shines, by night, to mark for the world's navies, the entrance to and egress from the Suez Canal:—some thirty miles inland, to the south-west, across the brackish waters of the great reed-girt Manzaleh Lake—home of the bittern and flamingo, the heron and the pelican, the wild duck and the snipe;—or, about the same distance due north of

[1] From the prospectus of the "Egypt Exploration Fund." President, Sir Erasmus Wilson; Hon. Sec., R. Stuart Poole, British Museum, from whom full particulars may be had, and to whom contributions may be sent.

those sandy dunes of Tel-el-Kebir whose whereabouts is marked, alas! in English blood;—are to be seen, upstanding from the colourless monotony of what is here little better than a desert waste—the lofty mounds of Sán, the Greek Tanis, the Bible Zoan.[1] "All around is desolation. A few date-sellers may cross the mound, and that is all the commerce. Arabs of the western desert here chase the gazelle with falcon and greyhound . . . . It is one vast silent solitude,"[2] or, as another traveller has described it, "a vast charnel-house."[3]

But this, at the time to which our text refers, was the magnificent capital of the Pharaoh. It is here that, in all likelihood, is to be found a perfect treasure-house of Biblical history by any who will take the trouble to explore its buried magnificence.

Let me read you the description of its attractions as they appeared to an old Egyptian letter-writer who lived about the time of Moses, *i.e.*, some 3,000 years ago:—"I arrived," says the writer,[4] "at the city . . . . and found it a very charming place, with which nothing in or around Thebes can compare. The seat of the court is here. It is pleasant to live in. Its fields are full of good things, and life passes in constant plenty and abundance. It has a

[1] Two views are given in Ebers's "Egypt," i., 96, 98.

[2] "Cities of Egypt," p. 85. [3] Brugsch, "Egypt," ii., 99.

[4] Anastasi Papyrus. Translated by Goodwin, "Records of the Past," vi., 11, 16, and by Brugsch, ii., 100, 102. The writer's name was "Panbesa," and he was a scribe or clerk, in the reign of Rameses the Great, the oppressor of the Hebrews. See also Poole, "Cities," p. 83.

daily market. Its canals are rich in fish: its lakes swarm with birds: its meadows are green with vegetables; there is no end of the lentils; and melons which taste like honey grow in the well-watered fields. Its barns are full of barley and wheat, and reach as high as heaven. Onions and leeks grow in bunches in the enclosures. The vine, the almond-tree, and the fig-tree grow in the gardens. There is plenty of sweet wine, the produce of Egypt, which they mix with honey." Then he describes the various fish of the canals and the lakes, the ships and the commerce, the people rejoicing with garlands and branches, with feasting, and with song, at the festivals held in honour of the king. At the time when the royal owner of this pleasant place raised Joseph to be his viceroy in Egypt, the throne of the Pharaohs was occupied by one of a dynasty of stranger kings—the Hyksôs or "Shepherd" kings—a race, however, kindred with his own.

No true-born *Egyptian* Pharaoh would have so honoured an Asiatic stranger,—an alien, such as Joseph. For was he not one of those pastoral people of whom the Bible with characteristic accuracy records that every "Shepherd" was "an abomination to the Egyptians"? (Gen. xlvi. 34; cf. xliii. 32.)

Now this, taken in connexion with what we learn from the monuments, enables us to fix upon the identity of the "Pharaoh" mentioned in our text.

From the very earliest times, the eastern borderland of Egypt was subject to invasion from hordes of Bedouin Arabs; who, attracted by the fertility of the Nile Valley, and driven forward from their

Asiatic homes, were constantly engaged in a sort of guerilla warfare upon the frontier cities.[1]

And at last, at a period of something like 2,000 years before Christ, they took advantage of the internal troubles of Egypt under the Pharaohs of the XIVth dynasty to invade the whole Delta. By the help of other marauders and colonists of kindred instincts with themselves, they seized upon Xois,[2] the then capital of Lower Egypt, and established themselves as barbarian usurpers upon the ancient throne of the Pharaohs.

Fierce and unlettered, rough and uncivilised, these obscure and much-detested foreigners are only named upon the Egyptian monuments in terms of horror and contempt.[3] Their very names have for the most

[1] The inhabitants of the border-land are to this day of a different physique to that of the rest of Egypt, and thus perpetuate the traditions of these "border raids." Thus Ebers ("Egypt," i., 97) describes his astonishment at the sturdy *personnel* of the broad-shouldered descendant of the Hyksôs who swam with him across the Mu'izz Canal at Tanis; so Brugsch, i., 258.

[2] The Egyptian "Sakhan," or "Khasan," on the Rosetta branch of the Nile, in the centre of the Delta.—Wilson, "Egypt," p. 201.

[3] "Hyk,' says Josephus, "C. Apion," i. 14, "signifies 'a king,' and 'sôs,' a shepherd.'" The Egyptian name for the Arab Bedouins was Shasu, Shasa, Shaus, Shauas, which Brugsch, identifies with Sôs or Shôs ("Egypt," i., 261, 266). This was probably a nickname or title of contempt. The real Egyptian equivalent was "Men" or "Menti," Asher (*i.e.*, Syria), or Rutennu, "which coincided almost exactly with the country included afterwards within the boundaries of the twelve tribes of Israel."—Brugsch; cf. Bædeker, "Egypt," p. 88; Oliphant, "Land of Khemi," pp. 28, 36.

part been chiselled out, with painstaking jealousy, from the obelisks and tombs.

But, little by little, the high culture of old Egypt told upon these uncouth invaders—these "lepers" —these "pestilent" and "accursed" Hyksôs or shepherd kings; and at the time to which our text refers "the court of the Pharaohs reappeared around them, with all its pomp and its crowd of functionaries, great and small."[1]

Now, by a coincidence too remarkable to be passed over in silence—a coincidence which has not yet received adequate explanation—we find that this dark period of the "Shepherd" rule in Egypt extended over a period almost exactly identical with the 430 years ascribed by the Bible to the sojourn of the Israelites in Egypt.[2]

This has led some scholars—such as Delitzsch[3] —even to identify the "Shepherd kings" with the Hebrews. But this is a matter which can only be fully solved by those excavations which, as I trust, will not now be long delayed; and it is scarcely pertinent to the present subject.[4] It is enough for us

[1] Geikie, "Hours with the Bible," ii., 33.

[2] Exodus xii. 40; Genesis xv. 13; Acts vii. 6; Galatians iii. 17. Brugsch speaks of "this singular coincidence . . . . of two chronological data" as corresponding "in a way almost marvellous," i., 103.

[3] See Bartlett, "Egypt to Palestine," p. 92. Geikie refers to a German work by Hoffman to prove that the Hyksôs were the Israelites, "Studien u. Kritiken," 1839, pp. 293, 348.

[4] For a summary of the questions here suggested, see "Encyc. Brit.," vii., 735, s. v. "Egypt"; and Ebers, "An Egyptian Princess," i., 296, note 111.

to know that between the Pharaoh of our text and the young Hebrew bondsman in Potiphar's household there was, in all probability, some bond of national kinsmanship; and that he was one of the "Hyksôs" or shepherd kings—in all probability the "Pharaoh" Apopi II.[1] His title of "Pharaoh,"—which bears reference to the permanence and stability of the "House" or court of the king,[2]—not unlike the "Sublime Forte" of the Sultan, would have been borrowed, together with other accessories of his throne, from the true Egyptian dynasties whose power he had usurped.

It is, then, in the Slave Bazaar of one of the Delta towns that Joseph is first presented to us in connexion with Egypt; and from the moment of his purchase by the Chamberlain Potiphar we have

[1] So Birch, Lenormant, Brugsch, Osburn, Stuart Poole, Mariette, Oliphant, Erasmus Wilson, &c. The name Apopi, or Aphobis, was applied to several individuals of the Hyksôs period. See "Encyc. Brit.," art. "Egypt," vii., 736, &c. It should be noted, however, that such weighty names as those of Bunsen and Lepsius are opposed to this theory. Bunsen places the time of Joseph in the XIIth dynasty, under Usurtasen I., "Egypt's Place," v. 66; the "Speaker's Commentary" (Canon Cook) argues exhaustively in favour of a period almost equally early (Amenemhat III.); see Excursus in Commentary, i. 443–472, "The Bearings of Egyptian History upon the Pentateuch."

[2] "Per-aa," "The Great Gate." See Ebers, "Egypt," i., 135; "Uarda," i., 24, note. To connect the name with the sun (Pi-Raa, Phrah, Pharaoh) is now believed to be an error; see Wilkinson, "Ancient Egyptians," iii., 44, note 5; Erasmus Wilson, "Egypt," p. 5. Notice the Bible references to the "House" of Pharaoh, Genesis xii. 17, xlv. 2, 8; Acts vii. 10, &c.

ample means, in the sculptures and paintings of the ancient Egyptian tombs, of realising his daily life and duties.

"The property of great men is shown to have been managed by scribes, who exercised a methodical and most minute supervision over all the operations of agriculture, gardening, the keeping of live stock, and fishing. Every product was carefully registered to check the dishonesty of the labourers,"[1] and Joseph's previous knowledge of farming must have fitted him in all respects for his responsible duties as bailiff or agent of his owner.

Of his temptation by that owner's wife, a very remarkable illustration has recently come to light, in a story translated from a papyrus deciphered in 1860 by Dr. Birch.[2] In this story, a married man, Anepu by name, sends his younger brother Bata or Bita, the unmarried hero of the tale, from the field into the house, to fetch seed corn; and what follows has been declared by an impartial critic[3] to bear "so wonderful a resemblance to the story of Joseph and Potiphar's wife, as to allow of little doubt" that it is merely an Egyptian version of the Bible story. "Why this so great sin, that thou hast spoken to me?" This, the remonstrances of Bita to his temptress, is indeed a singular parallel to the words

[1] Smith's "Dictionary of the Bible," i., 1,134.

[2] The Orbiney Papyrus, giving the "Tale of the Two Brothers." A translation by Renouf appears in "Records of the Past," ii., 137; and in Brugsch, "Egypt," i., 309.

[3] Philip Smith, editor of Brugsch's "Egypt," i., 309, note 1. Brugsch himself uses similar language, p. 311.

of Joseph's remonstrance in Genesis, "How can I do this great wickedness and sin against GOD?"

Cast into prison as a consequence of his integrity, we find all the details of his bondage minutely illustrated by the Egyptian monuments. As, for instance, it was customary, among sceptical writers of some years ago, to ridicule the story of Pharaoh's butler, upon the grounds that the "wine-cup" and "grapes" were equally impossible, inasmuch as Herodotus (ii., 77) denies the existence of the vine in Egypt. But it is now certain, from the monuments, that both Herodotus and the sceptics are, in this instance at any rate, at fault, and that the Bible narrative is, as usual, minutely true to the historical facts.[1]

The same remark applies to the use of flesh for food among the higher caste Egyptians, implied in a later chapter of Genesis (xliii. 16).

In like manner, the complicated processes of the baker's art, and the "chief baker's" fate upon the gallows, receive ample illustration from the monuments.[2]

Among other incidental points of the Scriptural narrative which modern research has fully confirmed may be mentioned the feast of Pharaoh's birthday (Genesis xl. 20-23)—with its release of the criminals in prison—the curious and trivial fact of Joseph

[1] Professor Rawlinson, "Historical Illustrations of the Old Testament" (Society for the Promotion of Christian Knowledge), p. 49; see also Wilkinson, "Ancient Egyptians," i., 386-398 and *passim*; cf. Bartlett, "Egypt to Palestine," p. 119.

[2] Wilkinson, ii., 41, 42; 34, 35; and "Hanging," i., 307.

having neglected the growth of his beard, while a prisoner, in token of affliction, but shaving himself before coming into the king's presence; his investiture with the robes of office and the gold chain around his neck; the use of that royal signet ring which was held so sacred that its picture was used as the "cartouche" in which the royal name is always found in the sculptures; the sitting posture at meals; the wagons sent to Palestine, but otherwise unknown there;—these, as it has been well said, are all familiar touches of distinctly Egyptian life.[1]

Of still more striking interest, however, are the illustrations given by the monuments to the general position of Joseph at the court of Pharaoh, and to the despotic power of the monarch himself.

A brief allusion to these illustrations must conclude this imperfect account of Joseph in Egypt.

On raising him to the viceregal dignity, Pharaoh, we are told (Genesis xli. 43), made Joseph to ride in the second of the royal chariots; "and they cried before him, Bow the knee." The margin of the Bible speaks of this phrase as a well-known title of salutation ("Abrech!") and obeisance; and this word, derived from Semitic or Asiatic sources, again reminds us of the influence of the "shepherd" usurpers, even upon the courtly phrases of Egyptian proclamations.

The special names by which the office held by Joseph is described are also full of instructive interest

[1] Bartlett, "Egypt to Palestine," p. 120. For details here alluded to, see Genesis xl. 20; xli. 14, 42; xliii. 33; xlv. 19; xlvi. 5; &c.

as indicating their entire correspondence with what the monuments have to tell us.[1]

An equally striking corroboration of the Bible is suggested by the words of an ancient Papyrus[2] now in the British Museum, in which this same "Pharaoh" Apopi, holding his court not actually at Zoan, but at a neighbouring "fortress" town on the coast, Avaris[3] by name, is shown as finding himself rebelled against by a rival prince in Southern Egypt. The Pharaoh's messenger is sent to the rebellious prince, and a very familiar passage of Genesis is recalled by the question with which Apopi's ambassador is greeted: "Whence come ye?" asks this contemporary of Joseph. "Ye are spies; and ye are come here to see where the land lies open,"—the "nakedness of the land," as our Bible translates a precisely similar phrase, in reference to the exposed and naked frontiers of the kingdom.[4]

[1] "Zaphnath-paaneah" (Gen. xliii. 45), which was the title Pharaoh gave Joseph, means "Governor of the District of the place of Life" (the Sethroite "nome," or province). The titles "Adon" and "Ab," applied by Joseph to himself (Genesis xlv. 4, 8), indicate his high dignity in the "House of Pharaoh"; see Brugsch, i., 253, 307; ii., 379, &c.

[2] The first Sallier Papyrus, translated by Dr. Lushington, "Records of the Past," viii., 3, 4; see also Bunsen, "Egypt's Place," &c., v., 730; Brugsch, "Egypt," i., 274, sqq., &c.

[3] Close to Pelusium, see Ebers, "Egypt," i., 99. Egyptian form of name, "Hauâr." It was a sort of military outpost, or base, for Tanis (Zoan), the capital. Bædeker, "Egypt," p. 442; Brugsch, i., 235, 280, &c.

[4] Brugsch, i., 276. For the general correspondence between the Bible and the monuments as regards Joseph, see Osburn, "Monumental History of Egypt," ii., 85–106; and "Antiquities of Egypt," pp. 4–21.

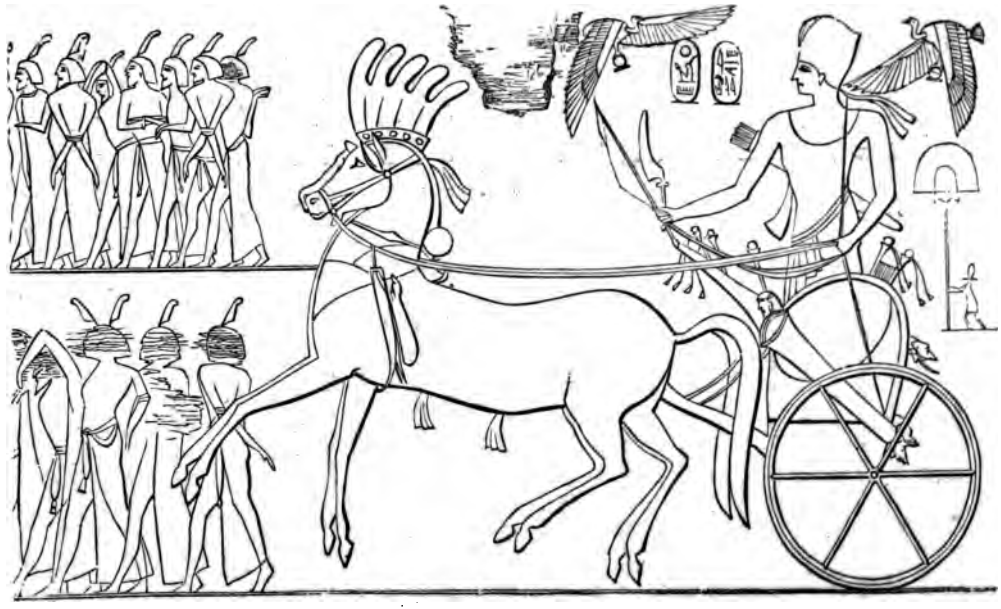
Still more noteworthy than even this curious parallel to the history of Joseph is an inscription till very lately quite unknown, but recently deciphered by Herr Brugsch, from the tombs at El-Kab (the ancient Eileithyiapolis)[1]—about sixty miles above Thebes—in which one of the officers of King Apopi describes what the learned and unbiassed scholar I have named believes to be the seven years of famine described in Genesis. "I collected corn," the inscription puts into the mouth of the person for whom the tomb was built; "I collected the corn, as a friend of the harvest god. I was watchful at the time of sowing. And when a famine arose, lasting many years, I distributed corn to the city each year of famine."

From the extreme rarity of any such long-continued scarcity, and from the peculiar force of the language used in this inscription, Herr Brugsch declares that the only fair inference to be drawn is that the Egyptian inscription and the account in Genesis have reference to one and the same event.

And as regards the absolute despotism of the Pharaoh described by the language of our text, "I am Pharaoh," it only remains for me to remind you, in conclusion, of what modern Egypt shows in testimony to it.

From another inscription, bearing reference to an

[1] "Handbook," p. 454, ed. 1873; Mariette, "Monuments of Upper Egypt," p. 246. Osburn, Lepsius, and others, believe that Joseph's tomb is to be seen at Sakkarah, with his name, "Ei-tsuph" ("he came to save"), in hieroglyphic; see Osburn, "Monumental History," ii., 89, &c.



A PHARAOH AND HIS CAPTIVES.

official of similar dignity under another Pharaoh,[1] we learn that "the great men at the court bowed before him, and the kings of foreign nations of the South and North came and stretched out their hands at his approach, and praised him as if he had been a god."

But if such was the dignity of the viceroy—the king's subaltern—what, let us ask, was "the glory of the Pharaoh" himself? Let those shattered statues, those gigantic colossi, those splendid tombs, which I have described on previous occasions, reply to our question.

The glory of the Pharaohs was, for their subjects, nothing, alas! less than the glory of the gods themselves. He was "the Son of the Sun" himself, this mighty potentate; "the image of the God Ra among men," and "of the same flesh" with the Deity. A distant awe surrounded him. "Priests and nobles were his body servants." One of them has gratefully recorded his privilege of wearing sandals in the palace. Pharaoh was Egypt. The Egyptian language is not known to have contained a word answering to the familiar word "people" of the Greek, Latin, and Hebrew; nor do the monuments contain an intimation of the royal function, so prominent in the Psalms and prophecies, of caring for the poor and oppressed, and maintaining the rights of the lowly. He was not for the nation, but the "nation for him."[2] "What is

[1] From a statue at Turin, describing the honours of the Adon or Viceroy, "Horem hib," afterwards himself a Pharaoh of the XVIIIth dynasty; see "Records of the Past," x., 29–36; Brugsch, "Egypt," i., 518.

[2] "Egypt to Palestine," p. 66. The obelisk at On (Helio-

the colossal figure," asks Dean Stanley, "that sits, repeated again and again, at the entrance of every temple? Who is it that rides in his chariot leading diminutive nations captive behind him? To whom is it, in the frontispiece of every gateway, that the gods give the falchion of destruction, with the

A CONQUERING PHARAOH.

command to 'Slay, and slay, and slay'? Whose sculptured image do we see in the interior of the temple, brought into the most familiar relations with the highest powers, equal in form and majesty? It

polis) speaks of King Usurtesen as, *e.g.*, "The good God."—"Gifted with life for ever," &c.; Erasmus Wilson, "Egypt," p. 169.

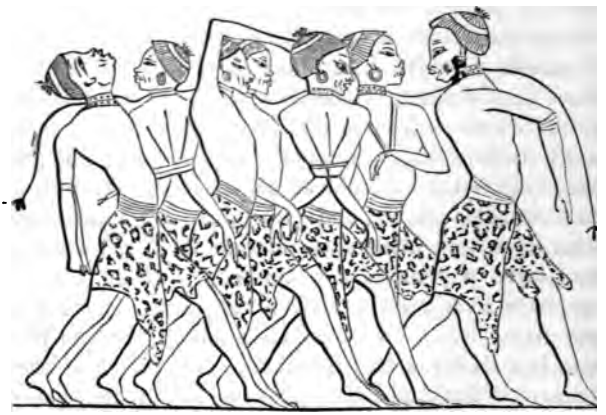
is no priest, or prophet, or magician, or saint, but the king only—the Pharaoh, the child of the sun, beloved of Ammon. . . . . Pharaoh is the only potentate whom Abraham and Jacob alike approach with awful reverence. From Joseph and from Moses alike he commands the submissive respect of a subject who can of himself do nothing against the royal will. 'What God is about to do He showeth unto Pharaoh' (Genesis xli. 25). The supreme oath . . . . is 'by the life of Pharaoh' (Genesis xlii. 15, 16). . . . . He goes out to look upon the . . . . sacred river, as if —as Ezekiel (xxix. 3) says—'he had made it for himself,' and it were indeed all his own. At a word he summons princes, and priests, and magicians, and wise men, and interpreters around him. At a word he plants a stranger over his people. 'See, I have set thee over all the land of Egypt. . . . . I am Pharaoh.' . . . . In the Mahometan version of the Exodus, Nimrod and Pharaoh, the builder of the Tower of Babel and the builder of the pyramids, are blended together in one and the same gigantic, self-sufficing, God-defying king. He stands with one foot on each of the two great pyramids, and darts his spear into the sky in the hope of killing the Divine Adversary who, from the unseen heavens, laughs him to scorn."[1]

Such, most assuredly, is the impression which the modern traveller receives, when he looks upon the broken statues of the Pharaohs; such is the meaning

[1] "Lectures on the Jewish Church," pp. 91–93; cf. "Sinai and Palestine," pp. xxxviii., xl.

they infuse into the language of Ezekiel: "Say unto Pharaoh, Whom art thou like in thy greatness?"[1]

It is thus that, in front of his mighty double crown[2] of lordship over the two lands of the Mizraim is always to be seen that symbol of power for life and



CAPTIVES IN BONDS.

death, that most deadly of all Eastern serpents, the basilisk or cobra-de-capello.[3] It is thus that after his

[1] Ezekiel xxxi. 2, 18; cf. Jeremiah xlvi.; Isaiah xix., &c.

[2] The "Pschent"; see Wilkinson, "Ancient Egyptians," ii., 327, 328; Erasmus Wilson, "Egypt," pp. 32, 33.

[3] The *Urœus*, or *Vipera cerastes* (?) is "part of the head-dress of every Egyptian king or queen."—Ebers, "Egyptian Princess," i., 300, note, 128; Wilkinson, "Ancient Egyptians," i., 404, iii., 334–339.

death he was often deified[1] by his sorrow-stricken subjects.

Want of space will not permit me to dwell at length upon the spiritual lessons which are taught us by the life of Joseph and by the "Glory of the Pharaohs." My object in these addresses is rather to exhibit those lessons, already as I hope familiar to you, in a new and suggestive light. I must therefore content myself now with reminding you how, in the historical account of Joseph's life, we have a notable illustration, first, of course, of the truth of the Bible; and secondly, of how GOD overrules men's lives for His purposes and for their own best welfare. It was He, the Lord GOD Almighty, who "had sent a man, even Joseph, who was sold to be a bond-servant," to be the saviour of his brethren in Egypt. His "feet they hurt in the stocks; the iron" of chastisement and discipline "entered into his soul; until the time came that his cause was known. The word of the Lord tried him,"—put his principle, his patience, his trust, to the test. All in good time "the king sent and delivered him; the prince of the people let him go free; made him lord of all his 'house'; ruler of all his substance; that he might inform his princes after his will and teach his senators wisdom." (Psalm cv. 17–22).

Thus should the story of Joseph in Egypt teach us, not only the historical accuracy of the Bible; but chiefly, faith in GOD—faith in His righteousness—

[1] On the idolatry of the kings, see Le Page Renouf, "Hibbert Lectures," 1879, p. 161, &c.; Erasmus Wilson, "Egypt," pp. 52, 168, 377, &c.; Stanley, already quoted.

trust in His watchful care and discipline. It should encourage you to resist temptation in dark and bitter hours; it should teach you to hold on to what is pure and right amid utter perplexity, discouragement, and bitter remembrance of past sins and follies.

Above all, Joseph should speak to us of Him whose brethren betrayed and rejected Him—even CHRIST, our Brother, whose sufferings for our redemption are foreshadowed by the indignities Joseph received. Joseph was tempted—so, too, was CHRIST; falsely accused, like Him; and, like Him, though innocent, numbered among the transgressors.

Joseph, in due time, was exalted; so also was CHRIST. They cried before Joseph "Bow the knee"; at the name of JESUS, in a far wider and truer sense, "every knee shall bow." Joseph saved his brethren from perishing by hunger: so CHRIST invites you all to feed on Him, who is the Bread of Life. The "Glory of the Pharaohs" has passed away; the Church of CHRIST, of which the Jewish nation, saved from Egyptian bondage, was the shadow and the type: it is spreading to-day from pole to pole, from shore to shore; it is planted even by the side of the Old Nile itself.

Thus, once again, does Egypt plead with us; thus, by the life of Joseph, is CHRIST our Lord, like Joseph, making Himself known unto you and me, whom—however ill we have treated Him—He is "not ashamed to call His brethren."[1]

[1] Genesis xlv. 1–15; cf. Hebrews ii. 11–17.

CHAPTER XI.

ISRAEL IN BONDAGE.

(*August* 12, 1883.)

Israel . . . . in bondage, ... cruel bondage.—*Exod.* s vi. 5, 9.

"They are they which testify of Me."[1] Such, as we all know, is the language in which our blessed Lord describes the end and object of the Old Testament Scriptures. "They testify of Me." They tell us—each and all of these ancient books—they tell us of Christ. Apart from him they have no saving power, no meaning such as will make us "wise unto salvation" (2 Tim. iii. 13).

In the history of the Jews we have, as it were, the world's guide-book to its Saviour, Christ. A guide-book, I say, *for the world.* Not for the Jews only, but for the Gentiles—for us. In the course of their wondrous history, the Jews came in contact with each of earth's mightiest nations. "Egypt, Persia, Greece, and Rome—each," says Dr. Westcott,[2] "contributed to discipline the mind and further the work of the Jews."

Now, from each of these great nations the Jews gained something that may be profitable for us to

[1] St. John v. 39. [2] "Gospel of the Resurrection," p. 76.

learn the meaning of. And it is for this reason that, in these addresses on Egypt, we "search the Scriptures" by the light of modern excavation and discovery in that ancient land;[1] knowing that Genesis and Exodus, not less than Isaiah and Ezekiel, "testify of" Christ. For a period of probably between three and four hundred years, the Jews—our own spiritual ancestors—were resident in Egypt.

What did they learn there? What have those 400 years to tell us, in this nineteenth century, that may help us to be wiser and better men?

That is the question we shall now have to look into. By bringing before you, in vivid relief, the picture of the "bondage," the "cruel bondage" of Israel in Egypt, I shall hope to help you in some measure, first to realise the actual sufferings of the Jews in the "iron furnace"[2] of their Egyptian oppression; and secondly, to see in all that they suffered there a parable of the Christian life. We shall first look into the facts of the Bible story as they are illustrated by the monuments of Egypt and we shall then be better able to discern their spiritual bearings, better able to understand that in all the afflictions which Israel suffered we have, as it were, the very birth-pains of the coming Saviour of mankind, and a type of our own redemption by His

[1] "Let the historian, the traveller, the chronologist, ... dedicate the talents GOD has given them to the noblest purpose to which they can be devoted—the elucidation of His Word." —Bishop Wordsworth, "Bible," i., xxxii.

[2] Deuteronomy iv. 20; Jeremiah xi. 4; cf. Exodus i. 14, &c.

Cross, a foretaste of that "cruel bondage" of sin and death from which Jesus Christ alone can set us free.

Of Egypt itself it has been strikingly remarked by Baron Bunsen that "it has, properly speaking, no history. History was born on that night when Moses led forth his people from Goshen." Glorious as are the monuments of Old Egypt, yet there is in them, as Dean Stanley[1] has truly said, "no unrolling of a great drama . . . . no moral progress" such as develops itself in the Jewish Scriptures, increasing in sustained and protracted interest more and more—a very beacon of hope for all humanity—till "it reaches its highest point in Palestine, in Jerusalem, on Calvary, and on Olivet."

* * * * * *

And now we are to read, as it were, the opening sentences of all this wondrous story; we are to watch the gradual unfolding of God's purposes in history, as they are presented in this the earliest stage of that sublime drama whose subject is the world's redemption.

* * * * * *

We have already tried to realise the life of Joseph as the Viceroy of one of the "Shepherd" Kings of Egypt. We watched him—the Hebrew captive boy—betrayed by his brothers in those lonely mountains of Dothan; we could see him in the rough company of his Bedouin owners, with their camels and their asses, moving downwards from Palestine by the great caravan route, southwards and westwards, across the

[1] "Sinai and Palestine," p. 3.

sands of the Arabian desert; we watched him as he stood there, in the Egyptian Slave Bazaar, alone, with swelling heart, and many a wistful thought (we may be sure) of his sorrowing father at Hebron far away; we saw him a pure and blameless youth, betrayed again, and this time by the sinful accusations of a wanton woman; we saw him again, ere long, raised, by the rapid changes of Eastern promotion, from the guardroom to the court, from the prison of Potiphar to the palace of the Pharaoh Apopi; and there, invested with the golden chain of his high office, with the white robe of sacred state, with the Pharaohs' own signet seal, with the bending courtiers about him, and the heralds to run before his chariot—there, at Zoan, we left him. Asenath, his Egyptian bride, beside him, in stately happiness of wedded life; his aged father settled, in comfort and in dignity, in "the best of" that most fertile "land"; a glorious noonday of prosperity, a well-earned reward of sterling integrity and righteousness.

But now, a change has come over the spirit of so fair a dream!

Joseph himself had, at the time of which we are now speaking, been dead these many years. And already, even before his death, the power of the Shepherd Kings was waning. Not for him could now be arranged that gorgeous funeral pomp with which the mummy of his venerable father, Jacob, had been escorted to Machpelah's cave beyond the Jordan river.[1] Not until centuries later could the

[1] See Genesis l. 7, 13, and note especially the name by which the Canaanites described the place of mourning in the Jordan

solemn death-bed vow of his kinsman be redeemed, in which he made them swear that when GOD should lead them forth from Egypt, his mummied corpse should also be taken to rest in the green valley of Shechem, hard by his father's well,[1] where his tomb remains until this day.

And so it is we find that, after the death of Joseph, a great obscurity falls upon the story of the Hebrew strangers; an obscurity, however, which will almost certainly be, in part at least, dispelled, if we, of this favoured age, we, with our present splendid responsibilities in Egypt, will but search, with pick and spade, for the buried treasures of the "Field of Zoan."[2]

And even from this very dearth of history we can conjecture much that will illustrate the Bible narrative. For it is now, when the fortunes of Israel in Egypt are found to be on the wane, that we find the old and genuine Egyptian patriotism rising in strong revolt against the detested "Shepherd" usurpers. In the reign of Apopi, the old Egyptian royalists at Thebes in Upper Egypt began to make headway against their Asiatic lords,[3] and at length the strangers are forced back across the eastern frontier.

Thus "the Hebrews changed masters; and from subjects of the Shepherds became slaves of the Egyptians."

Thus, in the suggestive language of Exodus, "there

valley, "Abel-Mizraim"; margin, "the mourning of the Egyptians."

[1] Genesis l. 25; Exodus xiii. 19; Joshua xxiv. 32; Acts vii. 16. Cf. Stanley, "Sinai and Palestine," pp. 148, 241.

[2] See Article in *Times*, March 7, 1884.

[3] Stuart Poole, "Cities of Egypt," p. 72.

arose up a new king over Egypt, which knew not Joseph" (Exod. i. 8).

With the Shepherd kings, full of Asiatic sympathies, the Hebrew settlers had found a ready welcome, and easily made common cause. But now, with the rule of this "new king," perhaps Amosis (Aahmes), head of the eighteenth dynasty,[1] began a period of disfavour. These Hebrews — these "Aperiu" of the monuments,[2] for their name is now no longer doubted by most Egyptian scholars—were they not Asiatics, kinsmen of the "accursed" Hyksôs? Had they not "increased abundantly, and multiplied, and waxed exceedingly mighty;" nay, was not, "the land filled with them"[3] already? Might they not at any time turn upon their masters? Did not their very presence bring back bitter memories of national humiliation?

Here, then, at once, is the explanation of that "bondage," that "cruel bondage," which was destined to exercise such an important influence upon the Jewish people, and which, interwoven as it is with every stage of their subsequent history, has left its mark for ever upon the world at large.

[1] This king is thought by Canon Cook to be the Pharaoh of the oppression. "Speaker's Commentary," on Genesis i. 8.

[2] This name is now generally admitted by Egyptologists to represent the Hebrews, though perhaps not exclusively applied to them. See Bartlett, "Egypt to Palestine," pp. 123, 125; Edwards, "A Thousand Miles up the Nile," p. 397, note 2; Poole's "Cities of Egypt," p. 105; Brugsch (ii., 91, 134, 148) thinks the name is not that of the Hebrews; but he is opposed by Chabas, Lenormant, Ebers, &c.

[3] Exodus i. 7; cf. Deuteronomy xxvi. 5; Psalm cv. 24.

It was now that the Pharaohs took in hand the restoration or enlargement of those mighty temples which their forefathers had built, and which the rude Shepherd kings had suffered to fall into decay—works which it took centuries of toil to complete.[1] In the twenty-second year of his reign king Amosis gave orders for renewing the works at the limestone quarries of the hills round Cairo.

And after him came others of his line, equally ambitious, and, as we know full well, not less jealous of the Hebrew tribes. This was the age of Thothmes, first, second, and third—father and two sons, each of whom may well be supposed to have treated the Jews with rigorous suspicion.

But it was left to Rameses II., whose name is already familiar to us all, and whose mummy, as it was discovered by Maspero in July, 1881, I have described in an earlier address,—it was left, I say, to him, to earn for himself the evil distinction of being, pre-eminently, the oppressor of the Israelites.

His reign, which lasted sixty-seven years, is one that, amid all the tedious roll of more than one hundred "Pharaohs," stands out in vivid and undying relief. To him above all others is given the title of "the conqueror";[2] and the number of his monuments is so great as actually to embarrass the conscientious historian. There is not, says Mariette, a ruin in Egypt or Nubia which does not bear his

[1] *E.g.*, the temple of Edfou is proved by the inscriptions to have occupied 180 years in building; see Brugsch, "Egypt," i. 32.

[2] "A-nakhtu," Brugsch, ii., 35.

name. It is of him that a recent traveller truly says that "he always has been and probably always will be the central figure of Egyptian history." Credited, in course of time, under the name of Sesostris, "with all the deeds of the heroes of the new empire, beginning with Thothmes III., who preceded him by three hundred years, and ending with Sheshonk ('Shishak') the captor of Jerusalem, who lived four centuries after him, . . . he remains to this day the representative Pharaoh of a line of monarchs whose history covers a space of fifty centuries, and whose frontiers reached at one time from Mesopotamia to the ends of the Soudan."[1]

Succeeding to his throne, as the third Pharaoh of the nineteenth dynasty, while yet very young, he became renowned, from his earliest battles, for his terrible courage and fury in the fight. The first years of his reign were occupied in sating his thirst for conquest; Syria and Palestine more especially were made to feel the weight of retribution for the part they had played in the days when they had sided with the other Asiatic "Shepherd" invaders of Egypt;—Ascalon, and Jerusalem itself, were among the places to which he carried fire and sword.

But the greater part of his reign was peaceful; and the evening of his life was made glorious by his power.

From the monuments we can readily conceive his portrait—the countenance of the man at the different periods of his life. "Wheresoever we meet with him,

[1] Edwards, "A Thousand Miles up the Nile," p. 384.

whether in the fallen colossus at Memphis or in the Syenite torso of the British Museum . . . his features are always the same. The face is oval—delicate—Dantesque; the eyes are long, prominent, and heavy-lidded; the nose is slightly aquiline; . . . the nostrils open and sensitive; the under-lip projects; the chin is short and square."[1]

Such was the face of the man in life. I myself have looked upon his corpse, swathed deep in the sacred folds of mummy cloth, brown with the lapse of more than two-and-thirty centuries.[2]

One of his colossal statues, as it lies shattered by the side of a colonnade of a ruined Theban temple, I have already described; and I cannot here give you the tedious catalogue of all the other well-nigh superhuman works he reared.[3] One such work—the rock monuments of Ipsamboul—I will venture to allude to, as giving us a fair specimen of tasks such as the Israelites may well be supposed to have undertaken in the "cruel bondage" of their oppression.

Far up the Nile, perhaps two hundred miles beyond Thebes, and close upon the second "cataract" of the river, are seen those mighty rock-hewn temples to which I have referred. It is to the mighty façade or exterior of the "Great Temple" of this "Aboo-

[1] Edwards, "A Thousand Miles," &c., p. 417. Miss Edwards gives several portrait engravings to illustrate her words.

[2] For a picture of it, see p. 48 above.

[3] For a summary account of these see Geikie, "Hours with the Bible," ii., 76.

Simbel" to which alone I will ask your attention. It consists of four prodigious portrait-colossi, seated on thrones attached to the rock of the hillside, each of them a representation of this Pharaoh of the Hebrew oppression—implacable in countenance, godlike in serenity, immutable in will. The size of these gigantic mountain-side bas-reliefs is easily described, but difficult enough to realise. The architects who wrought them, "giants themselves, summoned these giants out of the solid rock" without the aid of any modelling. "They took a mountain and fell upon it like Titans—hollowed and carved it as though it were a cherry-stone—and left it for the feebler men of after ages to marvel at for ever. One great hall and fifteen spacious chambers they hewed out from the heart of it; then smoothed the rugged precipice towards the river, and cut four huge statues with their faces to the sunrise, two to the right and two to the left of the doorway, there to keep watch to the end of time. These tremendous warders sit 66 feet high, without the platform under their feet. They measure across the chest 25 feet 4 inches; from the shoulder to the elbow, 15 feet 6 inches. . . . If they stood up, they would tower to a height of at least 83 feet, from the soles of their feet to the top of their enormous double crowns."[1]

Such is Miss Edwards's description of this, which is but the fractional part of one temple among countless

[1] Miss Edwards, p. 420. These temples were discovered by Burckhardt in 1813, and excavated by Belzoni in 1817. For illustrations see Roberts's "Holy Land and Egypt," iv., pl. 133; Edwards's "A Thousand Miles," &c., pp. 429, 451.

others executed by the orders of Rameses the Great—"the greatest man of the old world that preceded the birth of Greece and Rome—the first conqueror recorded in history—the glory of Egypt—the terror of Africa and Asia."[1]

And such is the man beneath whose "cruel bondage" the cries of the stricken Israelites went up to GOD. It was for him that new cities were built,—that huge earthen dykes, to prevent the disastrous inundations of the Nile flood, were raised, —that canals were digged,—that fortresses were reared, —that statues and sphinx-avenues and obelisks and inscriptions were multiplied, — that the mountains were carved and hollowed into catacombs of endless range and decorated with deathless splendour,—that colonnades and galleries of stupendous magnitude were added to temples already more gorgeous and costly than had ever resounded beneath the chaunt of the priests or witnessed the bending throng of the adoring worshippers.

"Costly;" ah! yes—how costly let us now reflect! Every temple, every palace, cost a hecatomb of human lives. "Slaves from Ethiopia, captives taken in war, Syrian immigrants settled in the Delta, were alike pressed into the service of the State. . . . . Torn from their homes without hope of return, driven in herds to the mines, the quarries, and the brickfields, these hapless victims were so dealt with that not even the chances of desertion were open to them. . . . . Those who laboured underground were goaded on

[1] Stanley, "Sinai and Palestine," p. li.

without rest or respite, till they fell down in the mines and died."[1]

It was now that "the treasure cities," Pithom and Ra-amses were built by the Hebrews; but on this point, in connexion with the discoveries made in the spring of the present year, I shall hope to speak hereafter.

We must content ourselves now with recalling other illustrations of the "bondage," the "cruel bondage" beneath which the Hebrews were held in thrall.

From two Papyri now in the Museum of Leyden[2] we can gather incidents which "bring home to us with startling nearness the events and actors of the Bible narrative." In the first, a scribe called Kauiser writes thus to his superior Bak-en-Ptah: "I have obeyed the orders of my master, in which you bade me serve out the rations. . . . . to the Hebrews who quarry [or 'transport'] the stone for the Bekhennu" —depôts and fortified magazines of the king Rameses. "They are under the charge," he adds, "of a task-master whom he mentions by name, 'Ameneman,' chief of the Mazai," — foreign mercenaries in no danger of sympathy with the wretched gangs of the oppressed bondsmen.

In almost identical terms, the second papyrus alludes to the work of the Israelites in building the palaces and temples of Rameses near Memphis.

The process of brick-making, so fully described in the Bible narrative of the oppression, will be best

[1] Edwards, p. 393.

[2] Chabas, "Mélanges Egypto'ogiques," 1st series, p. 44.

adapted for treatment in connexion with the Buried Cities to which I have alluded.

There were other departments of state slave work in which the Hebrews, we may be sure, were forced to occupy themselves. Most of us remember that striking picture of "Israel in Egypt" by Mr. Poynter, in which the artist delineates the transport of a lion-headed sphinx to the precincts of a temple. We see hundreds of nude and swarthy toilers harnessed to the mighty sledge-car which carries the monstrous burden. Already some have dropped upon the ground, smitten by the deadly stroke of that fierce Egyptian sun; but the bending form of the task-master, with the long whip in hand, shows that a fainting Hebrew, more or less, is nought to him.[1]

"It is very hard to make the smooth road on which the colossus is to slide along," says an inscription of the period,[2] "but how unspeakably harder to drag the huge mass like beasts of burden." There was no machinery then; the strain lay almost wholly upon human thews and sinews. "The arms of the workman," continues the inscription, "are utterly worn out. His food is a mixture of all things vile. He can wash himself only once in a season. But that which above all is wretched is when he has to drag for a month together, over the soft yielding soil, a huge block of ten cubits by six,"—about 17 feet by 10 feet.

[1] An engraving of this picture is given as the frontispiece to Ebers's "Egypt."

[2] "Papyrus Sallier," ii., 6, 1,—from Chabas; quoted by Geikie, ii., 79.

So cheap were the lives of men in the eyes of the Pharaohs that 120,000 men died in the attempt of Pharaoh Necho to unite the Nile and Red Sea by a canal.[1]

Nay, in this very century, 30,000 men, digging for Mehemet Ali at the Mahmoudieh Canal—digging with their hands, without pick or spade or barrow—

ANCIENT KORBÂGH OR BASTINADO.

fell down and died beneath the merciless blows of the taskmasters. This will best convey to us the notion of that "bondage—cruel bondage" to which our text refers."[2]

No traveller up the Nile can fail to be struck by the sight of the peasants, naked under the burning sun, standing at work all along the steep river banks —engaged like mere machines at the "*shadoof*" or

[1] Brugsch, ii., 310, 311, 323. Seti I. and Rameses II. had previously anticipated this work of M. Lesseps. See Ebers's "Egypt," i., 20.

[2] Ebers, "Egypt," i., 43.

lever bucket by which the water is painfully raised to the channels in the fields above.[1] This, as we know from the monuments, is the identical method of irrigation used in the "service of the field" to which, also, as the Bible tells us (Deut. xi. 10) the Hebrew bondsmen were compelled.

Other tasks to which, doubtless, they had to submit, were connected with those agricultural occupations and industries of which the monuments supply so copious a fund of illustration. Among other scenes depicted in the tombs or bas-reliefs of the temples and palace walls are the processes of building ships for Pharaoh's navies,[2]—felling timber in the distant forests of the Lebanon,[3]—acting as beaters or huntsmen or keepers in the pursuit of game,[4]—fishing or snaring birds upon the lagoons,[5] rowing his lord's barges in the dangerous but exciting sport of spearing the crocodile and hippopotamus,[6] digging wells upon

[1] Lane, "Modern Egyptians," i., 328, fully describes and illustrates this, with the other machines of a similar kind, the "wheel," or *Sakiyeh*, and the "swing," or *Katweh*. See also Edwards, "A Thousand Miles," &c., pp. 110, 377; Wilkinson, "Ancient Egyptians," i., 279, 281, &c.

[2] Ebers, "Egypt," i., 162; Wilkinson, "Ancient Egyptians," i., 47, 275–277, &c.

[3] Ebers, "Egypt," i., 134; "Uarda," i., 122; Brugsch, ii., 18.

[4] Dependents bringing in hares are depicted on the tombs. Ebers, "Egypt," ii., 252; Wilkinson, "Ancient Egyptians," ii., 446, 78–92, &c.

[5] Wilkinson, "Ancient Egyptians," ii., 103, sqq.

[6] Wilkinson, "Ancient Egyptians," ii., 131, 132, &c. The crocodile was held in profound respect, fed and tended as sacred in some places.

the caravan routes across the desert,[1]—hewing the limestone from Turra and Mokattam, working in the turquoise and emerald mines of Sinai,—ploughing and hoeing and harrowing,—sowing and reaping, among the cane plantations or the rich grain crops of the Delta.[2]

To all this, we may be sure, the Hebrews, no longer subjects but serfs, were driven by those task-masters[3] whose figure is always prominent in the monuments, and who knew so well how to render the life of the poor slave "bitter with rigour," in every kind of servitude, and, when necessary, to inflict without pity the terrible lash of that cruel leathern thong of which the modern "Korbâgh"[4] is the only too faithful imitation—or, as is still common in the monuments, to employ the heavy stick by which the "bastinado" was inflicted.[5]

So that, as Dean Stanley and others have aptly remarked, the cry of the Israelites against their task-masters is of the same character as that which in the popular songs of modern Egypt is made by the peasantry against the village chief: "The chief of the village, the chief of the village, may the dogs tear him, tear him, tear him." And in the gangs of boys and girls set to work along the Nile is to

[1] Ebers, "Egypt," ii., 171.

[2] See Wilkinson, ii., ch. xi., especially p. 387 sqq.

[3] Exodus i., 11.

[4] The Korbâgh ("Korbash") is a whip of hippopotamus-hide.—Lane, "Modern Egyptians," p. 107; cf. Bartlett, "Egypt and Palestine," p. 120.

[5] Wilkinson, "Ancient Egyptians," pp. 304–306.

be heard the melancholy chorus, with its not less melancholy refrain—"They starve us, they starve us"—"They beat us, they beat us;" to which the choral assurance is next given in unison "But there's Some One above, there's Some One above, who will punish them well, who will punish them well."[1]

Such, then—so rigorous, so unrelenting—was the "cruel bondage" of the Hebrews in Egypt.

The sad story of their oppression was written, indeed, for our example: like all the other records of their history, these early chapters of Exodus have no meaning unless they testify of CHRIST.

And this, indeed, they do. Discipline—chastisement—affliction. These are the keynotes to the sad music of that bitter cry which went up to GOD from the Hebrew toilers in the "iron furnace" of Egypt: and they are the watchwords, also, of the Christian life.

"Bondage—cruel bondage;" is not this the burden of many a weary heart among us here to-night;—is it not the bitter complaint of all, I say, who have ever felt, with the Christian Apostle, unable to make headway against the tyranny of sin? "O wretched man that I am, who shall deliver me!" Yes, no smooth maxims of modern *politesse* can change the integral realities of Life and Death. And it is true to-day as when the MASTER spoke of the

[1] Stanley, "Jewish Church," p. 85; Nassau Senior, "Journal," 1856; Stephen's "Incidents," i., 22.

Freedom, the true Liberty, of the Christian, that "whosoever committeth sin is the bond-servant of sin."[1]

There is the "bondage," too, the "cruel bondage" of the fear of death (Heb. ii. 15); the hope, the faith, the love which alone makes "life worth living" —these golden wings of the soul enchained by the iron fetters of a doubt from which we cannot shake ourselves free—a dark tyranny of unbelief which clips our noblest aspirations and binds our soul within the prison-bars of Death!

There is, once more, the Bondage of the world's fair-seeming empire—there are the silken chains of worldliness — of luxury — of sloth;—there are the golden chains of Mammon—the glittering fetters in which money binds its victims upon the altar of folly, of selfishness, of pride (Gal. iv. 3; v. 1, &c.).

All these, and many more, are the antitypes of the "cruel bondage" of Israel in Egypt;—all these fetters are strong, at last, as adamant; they will bind your soul in chains, in "links of iron" such as, when once they have been forged, and riveted by frequent compliance, no human strength can ever break.

But the cry of the Hebrews went up to GOD. "I have seen, I have seen," the message came to Moses, "the affliction of My people, and I have heard their groaning" (Acts vii. 34).

And so it came to pass that "out of Egypt" GOD "called His Son," His chosen One, in whom He

[1] So the revised version translates St. John viii. 34.

delighted. And "Egypt was glad at their departing, for they were afraid of them."

We too, believe me, may claim a share in this deliverance; we, too, whatever be our trial — however great our chastisement — how cruel soever the bondage of our fault, our own most grievous fault—for us too is the message sent to-night — Christ can set us free: we, too, are watched over by the loving eye of a Father who delights in our redemption from the bondage of our sin.

Our discipline of *sorrow*—the bitter bondage of our *fear* — the hard and cynical tyranny of our *unbelief*—the dark prison-chamber of a *bereavement* which has left us all alone—the subtle silken slavery of *social fascination*—the golden-tinkling links of our *money* — all these things will enchain our soul to Death; but CHRIST, in the power of His grace, in the gift of His glorious liberty, can set us free!

Nay, more, that very "bondage" of which we are so bitterly conscious shall work for our good; the Hebrews increased in spite of persecutions; "the more the Egyptians afflicted them, the more they multiplied and grew" (Exodus i. 12).

Even so, may we be the stronger from resisting sin—the purer, the more unselfish, the nobler, from the chastisements of our present experience;—even so will we be able to say "It is good for me that I have been in trouble,"[1]—and to find that GOD'S "loving correction shall make" us "great"; so shall the

[1] Psalm cxix. 71.

"bondage,—cruel bondage" though it be,—of the "iron furnace" of our trial be to us the very means of our deliverance.

Cast thy gold in the fire,
Thy red gold, precious and bright;
Do not fear the hungry fire
With its caverns of burning light.
For thy gold shall return more precious,
Freed from every spot and stain;
And as gold must be tried by fire,
So a heart must be tried by pain."

CHAPTER XII.

TEL-EL-KEBIR AND THE BRICKFIELDS OF PITHOM: MOSES THE DELIVERER.

(*August* 19, 1883.)

And the Lord said [to Moses]. . . . . I know their sorrows. . . . . Behold! the cry of the children of Israel is come unto Me; and I have seen the oppression wherewith the Egyptians oppress them. Come now, therefore, I will send thee unto Pharaoh, that thou mayest bring forth My people . . . . out of Egypt.—*Exodus* iii. 7, 9, 10.

"WHEN the number of the bricks is doubled, then comes Moses." This is the proverb which has sustained and comforted the persecuted Israelite in many a grievous oppression besides that which his forefathers endured in the land of Goshen—in the brickfields of the Delta.

But now we have to do with none other but that old familiar story from which this proverb of consolation took its rise.

. . . . Upon a clay tablet dug up, not long ago, from among the buried libraries of a Babylonian king is written a somewhat romantic story of the king's own earliest infancy.

This ancient chronicle of Babylon is written in those strange wedge-shaped ("cuneiform") or arrow-headed letters which—to the great advantage of the

Bible student—modern research has learned, quite recently, to read. "I am Sargon"—this quaint record declares; "Sargon the great king; . . . . I never knew my father. I was born secretly in the city of Atzupirani, on the banks of the Euphrates. My mother put me in an ark of bulrushes lined with bitumen, and laid me in the river. . . . . The ark . . . . bore me to the dwelling of Akki, the water-carrier; and he, in the goodness of his heart, lifted me from the water, and brought me up as his own son. After this he established me as a gardener . . . . and, in after years, I came to be king,"[1]

It was, in all likelihood, this same king Sargon who ruled in Chaldæa at the time when Abraham, Father of the Faithful, Gentile as well as Jew,[2] turned, at God's bidding, from the idols of his childhood's home to seek a purer faith in Canaan. By-and-by he was driven by famine, as we know, to the banks of the Nile; and there, centuries afterwards, in the heat of the "cruel bondage" by which his posterity were oppressed, after the death of Jacob and Joseph, in the land of their adoption; there, very early in the reign of the great Pharaoh Rameses II.,—possibly while

[1] Smith's "Chaldean Account of Genesis," p. 299 (quoted by Geikie), and "Records of the Past," vol. v. See also, for a concise account of this and many other curious illustrations of the Bible narrative, Smith's "Babylonia" in "Ancient History from the Monuments" (Society for Promoting Christian Knowledge).

[2] "The Arabians, not less than the Israelites, look back to him as their first ancestor. . . . . He was the first representative of the whole Church of GOD."—Stanley, "Jewish Church," pp. 20, 21, &c.

the Princess Meri (or Thermuthis) was acting as the king's regent in his infancy,[1]—took place that other touching story which this Babylonian tablet so curiously illustrates. A Hebrew mother,—probably one of the slave-women in waiting to "Pharaoh's daughter," and therefore well able to adapt her plans to the customs of the Royal Household,—succeeds in winning pity for her sweet baby boy, floating in his papyrus cradle among the tall rustling water plants of the sheltered spot where, at Zoan, the Royal lady comes down to perform the sacred ceremonials connected with the rising of the Nile,[2] in one of its numerous rivulets or canals.

That Jewish mother was Jochebed—she "whose glory is Jehovah,"—for such is the meaning of her name. Her husband's name was Amram—the "kindred of the Lofty One";—both of them belonging to the priestly tribe of Levi (Exod. ii. 1; vi. 18, 20). The child—"goodly" and "exceeding fair" to see[3]—was Moses, so called from his rescue from the waters,[4]

[1] The relationships here are by no means clear. She has been already referred to in these Addresses as the *daughter* of Rameses. The suggestion of the *regency* of the Princess mentioned as "Pharaoh's daughter" is supported, among others, by Osburn, "Monumental History of Egypt, ii., 559; Conder, "Handbook to the Bible," p. 31.

[2] The Hebrew word, "wash herself," is stated by Gesenius to refer only to sacred rites (Conder). Cf. Canon Cook, "Speaker's Commentary" on Exodus ii. 5. The reasons for naming Zoan-Tanis as the scene of this episode are given by Geikie, "Hours with the Bible," ii., 93.

[3] Acts vii. 20; Exodus ii. 2; Hebrews xi. 23.

[4] Moses is found to be a word of distinct *Egyptian* origin,

—Moses, himself, eighty years afterwards the rescuer of Israel.

Forty of those eighty years (Acts vii. 23) were passed in Egypt. As the *protégé* of "Pharaoh's daughter," he was educated, as we saw in a previous address, amid the loftiest influences of Egyptian culture; and he graduated at the venerable University of On, as an Egyptian priest of the name of Osarsiph.[1] Of the numerous traditions which Josephus and others have preserved respecting this period of his life it need only here be said that they seem to confirm the rooted aversion of his character to the Egyptian idolatries, and the consequent dislike in which he himself was held by the priests and by the "Pharaoh."[2] It was now that, very possibly, the crown of Egypt may have been offered to Moses by the Princess-Regent his patron: this, at any rate, is maintained by some from what the monuments seem to indicate, and may be implied by the epistle to the Hebrews which tells us (xi. 24, 26) that he "refused to be called the son of Pharaoh's daughter."[3]

"That his feelings were intensely national," writes Dr. Geikie,[4] "is seen by the one incident recorded,

meaning, as the margin says, "drawn out." See Cook's elaborate excursus on the name, "Speaker's Commentary," i., app., p. 482.

[1] Josephus, "C. Apion," i., 26, 31; cf. Oliphant, "Land of Khemi," p. 37.

[2] For some account of these traditions, see Stanley, "Jewish Church," pp. 107, 108.

[3] This is maintained by Osburn, "Monumental History," ii., 563, 565.

[4] "Hours with the Bible," ii., 106.

in Exodus, of his Egyptian life." "It came to pass," we read (Exod. ii. 11) "when Moses was grown, that he went out"—from among the courtly and luxurious surroundings of the palace—"unto his brethren, and looked on their burdens, and he spied an Egyptian smiting an Hebrew, one of his brethren." Roused to a sudden generous anger at the sight, "he looked this way and that way; and when he saw that there was no man, he slew the Egyptian, and hid him in the sand,"—an offence exceptionally great in the eyes of a people who believed that embalmment of the body was necessary for the soul's entrance into Paradise.

But his own countrymen betrayed his guilt; and, finding the matter no longer a secret, he took refuge in hasty flight into the "land of Midian,"—a district bordering on that unfrequented wilderness of Sinai,—or el-Tih,—where our poor countrymen Palmer, Gill, and Charrington were so barbarously murdered.

There, to use the words of Dean Stanley, "in the same school of solitude and of exile, which in humbler spheres has so often trained great minds to the reception of new truths"; . . . . there, "in that wonderful region of the earth, where the grandeur of mountains is combined . . . . with the grandeur of the desert"; there, was the mission of Moses revealed to him; and there—at Horeb—for the present, we must leave him —a chivalrous "Egyptian" stranger as he appeared to the priest of Midian's daughters when they came to water their flocks at the well-side where he sat (Exod. ii. 15, 19). There, I say, in the seclusion and

TEL-EL-MASCHUTA (MA'HUTA) ON THE FRESH WATER CANAL.

simplicity of an exile-shepherd's life, we must leave him, alone. God has work for him to do hereafter, in those same solitudes of Sinai. But first, a long discipline of forty years. So is it always with those who are called to be Leaders of men—Prophets of the Most High God.

* * * * * *

And already, in our ears, is heard the "bitter cry" of those whom he shall then return to deliver! Come, then, let us look upon one scene more of that "cruel bondage" I described in the last address. Let us visit the brick-fields in the Land of Goshen.

On Sunday, August 20, 1882—as it may be a year ago to-day—a squadron of English ironclads and transports were moving, in stately order, southwards through the peaceful waters of the Suez Canal. At Ismâiliyeh, about midway through the Canal, our troops were disembarked; and so, not for the first time, by many, in the history of Egypt, an invading force had entered, facing towards the "Land of Goshen," across her eastern frontier. The line of march lay all along that "Freshwater Canal," which, constructed quite recently, is the modern representative of a similar canal constructed by the early Pharaohs, uniting Cairo with Suez. The advance of the troops was, you will recollect, resisted at many points; and, as the broken canisters, empty cartridge-cases, and ten thousand other nameless fragments of a battlefield still testify, the fighting was carried on not only in those deadly trenches at Tel-el-Kebir and Kassassin, but, more or less, for a distance of some-

thing like thirty miles along that line of railway which runs across the desert by the side of the Sweet Water Canal.

About seven miles from Ismâiliyeh, the enemy had entrenched themselves upon a spot to which I am anxious to direct your thoughts to-night.

For it was there, my hearers, at the very spot where Sir Garnet Wolseley dislodged the forces of Arabi from behind the entrenchments they had thrown up across the railway and Fresh Water Canal, and advanced to the still deadlier assaults which culminated in the brilliant midnight charge some twenty miles farther to the west; it was there where those mighty mounds at Tel-el-Ma'huta alone remain to tell the sacred memories of the spot, that, more than a score and a half of centuries ago, the Israelites were toiling for Rameses the Great, branded, very possibly, by a red-hot iron with the tyrant's name.[1] And there, when in March last I passed those long dark hills of sand and soil,[2] could be seen the tents of those patient pioneers of excavation in the Delta whose cause I am anxious, in behalf of the Bible itself, to commend with all possible earnestness to your interest. It was only after long and patient waiting that, last winter, the cherished scheme of the late M. Mariette was seriously taken in hand by a few enterprising Englishmen and Englishwomen[3] under

[1] Brugsch, "History of Egypt," ii., 105; Sir Erasmus Wilson, "Egypt," p. 334.

[2] An engraving of the British position at Tel-el-Ma'huta is given in the *Graphic*, September 9, 1882, p. 252.

Miss Edwards, authoress of "A Thousand Miles up the

the guidance of Mr. Stuart Poole and Sir Erasmus Wilson; but before many days of excavation at Tel-el-Ma'huta had elapsed, results were attained of which it was truly said in a London newspaper[1] that they have "upset a hundred theories and furnished a wonderful illustration of the historical character of the Book of Exodus." While sceptics were cavilling at the whole tenour of the narrative; while theorists in their study were wrangling upon what, in their opinions *ought to have been* the site of Rameses and Succoth, Zoan and Pithom, Migdol and Pi-hahiroth, the route of the Exodus, the passage of the Red Sea, and the number of the Hebrew fugitives; while religious controversy, that most hateful of all human ingenuities, was thus—and even yet is thus—raging around the documents upon which the Christian Church has built her Faith[2];" in the meantime the whole matter was being solved, though by slow degrees, by well-directed excavations in this the southern border of the "Land of Goshen."[3]

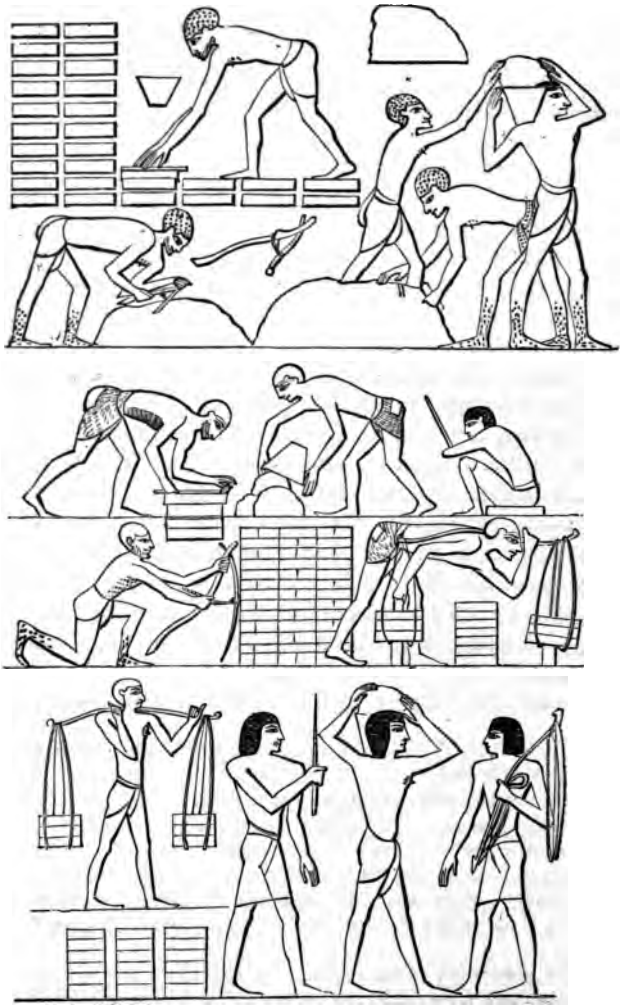
Under the very earthworks of the British troops,

Nile," was one of the foremost in originating the English "Egypt Exploration Society."

[1] *Illustrated London News*, August 4, 1883.

[2] For it must never be forgotten that, even by the confession of such men as M. Renan, "Christianity at its origin is no other than Judaism" (Hibbert Lectures, 1880, p. 16). "There is undoubtedly in the Old Testament," writes Matthew Arnold, "the germ of Christianity" ("Literature and Dogma," p. 80).

[3] An illustration of the works at Tel-el-Ma'huta is given in the *Illustrated London News* of August 4, 1883, p. 128.



BRICKFIELDS (FROM THE MONUMENTS).

in the very sands which were empurpled by English blood, in the very soil where I saw the simple crosses which mark the lonely graves in which, alas! our dead are lying; there, if we will but search the spot, are to be found the tangible witnesses of that Bible story which is still the one foundation of all our hopes in life or death. From the first printed statement issued by the newly-formed "Egypt Exploration Society"—copies of which will be given to any person interested in the matter—you will see that the first definite point upon the route of the Exodus has been found at Tel-el-Ma'huta, which is proved, by the discoveries laid open by digging, to be at once the "Pithom" referred to as one of the treasure cities built by the Hebrews (Exod. i. 11) for Rameses II., and also the "Succoth" described as the first halting-place of the Israelites in Exodus (xii. 37, xiii. 20) and Numbers (xxxiii. 5, 6). Of other important results of this first brief excavation I will only mention one, as leading directly to our present purpose, and it is this, that in the construction of those vast store-chambers of this "treasure city" of Pithom-Succoth[1] it is found that the walls, eight or ten feet in thickness, are built of large sun-dried bricks, of which some are made with the chopped straw which is still used to "bind" the

[1] Pi-thom, "City of the Sun of the night" (Toum, Tum, opposed to Munt, "the Sun of the day"), "Western" Sun. See Brugsch, ii., 376, &c. "Pithom" was thus the religious, "Succoth" ("Booths," a Hebrew word, Genesis xxxiii. 17) the civil or Semitic name. Cf. Ebers, "Egypt," i., 103, &c.

Nile mud together,[1] but some show that they have been made without any straw at all.[2]

Of the toilers who were forced by the "bastinado" and the dreaded stroke of the "Korbâgh"[3] to build the mighty walls which speak thus eloquently to the nineteenth century, the monuments of Egypt afford us the most abundant records and illustrations. "Twelve masons," says a papyrus of remotest antiquity,[4] "Twelve masons — brick-moulders,—have been brought here to work at house-building. Let them make their number of bricks every day. They are not to relax their tasks." On the walls of a tomb at Thebes[5] the whole laborious process of brick-making is copiously illustrated. Some of the labourers—captive prisoners of Thothmes III.—"fetch water in jugs from the pond hard by; others knead and cut up the loamy earth; others again,

[1] Cf. Neil, "Palestine Explored," p. 226, note; Conder, "Tent Work in Palestine," ii., 238; Lane, "Modern Egyptians," p. 6; Oliphant, "Land of Khemi," p. 117, &c.

[2] First report, "Egypt Exploration Fund," p. 2. The Treasurer of this Society, Mr. R. Stuart Poole, will gladly receive any contributions towards the work of the Society in the Delta; address, "The British Museum," London, W.C.

[3] For an interesting account of the place of the Korbâgh in modern Egyptian politics, see Oliphant, "Land of Khemi," p. 138, 145.

[4] Papyrus Anastasi,—perhaps of the XIXth dynasty. Chabas, "Mélanges," 2nd S., p. 133.

[5] The tomb of Rekhmara, at Abd-el-Qurnah. See, for engravings representing the various processes, Ebers, "Egypt," i., 104; Wilkinson, "Ancient Egyptians," i., 344; Geikie, "Hours with the Bible," ii., 84; Osburn, "Antiquities of Egypt," p. 220; cf. Poole, "Cities of Egypt," pp. 106, 110.

by the help of wooden moulds, make the bricks, or place them in long rows to dry."[1] And the well-known retort with which Pharaoh's taskmasters are recorded in Exodus (v. 17) to have reproached the Israelites,—"Ye are idle! ye are idle!"—is strikingly illustrated by the words of the inscription which accompanies the picture, and in which the overseer is seen to be watching the workers, with the words painted as on his lips: "The stick is in my hand—be not idle." Huge bricks stamped with the seal of Rameses and others of the Pharaohs, are to be seen in many of the European Museums.[2]

Such, then, throughout the whole of the Land of Goshen,—that is, the Eastern central portion of the Delta proper[3]—including the fertile "spur" of the Freshwater Canal—the "Wady-el-Tumilât,"[4]—such was the scene of slavery in which, at the time of

[1] Brugsch, i., 418.

[2] "Cases 61 and 62 in the first Egyptian Room, British Museum, contain bricks of mixed clay and straw stamped with the name of Rameses II." (Edwards, "A Thousand Miles up the Nile," p. 399, note).

[3] Brugsch has identified the *city*—as well as the *district*—of Goshen. The town was in all probability upon the site now occupied by Fakûs; whose name recalls the classical Phacoussa, connected with the Coptic Quos or Kos; Septuagint, Gesem; monuments Gesen, Gosen. See Brugsch, "Egypt," ii., 349, 369, 410, &c.; Bartlett, "Egypt to Palestine," p. 134; Poole, "Cities," pp. 92, 96; cf. Bædeker, "Egypt," pp. 397, 398; Ebers, "Egypt," i., 92, &c., "Rob Roy on the Jordan," p. 63, &c.

[4] Bædeker, "Egypt," p. 399; Bartlett, "Egypt to Palestine," pp. 129, sqq.

Moses, the Hebrews in Egypt were enthralled. Such, even to this day, when the wheel tracks of the British artillery may be said to have scarcely faded from the surface of the sand,—such are the memorials which may be found, by those who will take the pains to search, in minute confirmation of the Bible story.

* * * * * *

But the times of the "Cruel Bondage" of Israel were now ripening to the day of retribution. The second period of forty years in the life of Moses had drawn already to its close. His discipline in Midian[1] was ended. From among the daughters of Jethro (or Reuel[2]), his host, he had chosen one, Zipporah —"the little bird"—to be his bride; but "the name of the first son of the wanderer showed that his heart was still on the banks of the Nile, among his oppressed people, for he called him 'Gersham,'—a stranger here"[3]—"for he said, I have been a stranger, in a strange land" (Exod. ii. 22).

Among the awful solitudes of those lonely peaks of porphyry and granite—in a landscape for the most part scathed with volcanic fires—a landscape described by a traveller as "immeasurably sad, un-

[1] See the striking scene in Ebers's "Uarda," where the poet Pentaur, in search for a purer faith than Egypt could give, is accosted by Moses in the heights of Sinai.—"Uarda," ii., 180.

[2] Jethro, "the head man," Reuel or Raguel, "the friend of GOD," are names which bear reference to the civil and religious status of the "priest of Midian," respectively.—Exodus iii. 1; iv. 18, &c.; cf. Numbers x. 29; Exodus ii. 18, &c.

[3] Geikie.

utterably wild, unapproachably grand and awful;"[1] Moses had drunk in, as it were, from such surroundings as these, the deep inspiration of his prophetic mission. "In a lofty spiritual nature like that of Moses, the solemn stillness of the mountains," it has well been said,[2] "and the boundless sweep of the daily and nightly heavens would efface the thought of man, and fill the soul with the majesty of GOD. As he meditated on the possible deliverance of his people, the lonely vastness would raise him above anxious contrasts of their weakness compared with the power of Egypt, which might have paralysed resolution and bidden hope despair. What was man, whose days were a handbreadth, and whose foundation was in the dust, before the mighty Creator of Heaven and earth—the Rock of Israel?"[3]

Such, we may be sure, must have been the meditations of Moses as he tended the flocks of his father-in-law in Midian. Around each of the solemn heights of Sinai are seen, we are told,[4] on the rocky ledges of the hill side, or withdrawn within the deep recesses of the adjoining mountains, or beside the springs which water the adjacent valleys," occasional aromatic and other shrubs and meagre herbage—strong-scented thyme—the wild acacia or thornbush which is characteristic of the Sinai range —tamarisk and colocynth and mulberry—such as would give pasturage enough for Jethro's sheep and

[1] Ebers, "*Durch Gosen*," p. 132.
[2] Geikie, "Hours with the Bible," ii., 113.
[3] *Ibid.*
[4] Stanley, "Jewish Church," p. 110.

goats as they climbed among the ledges of rock or upon the otherwise barren mountain slopes.[1]

It was here that Moses received the call of GOD. Not in any outward image or similitude such as in the priestcraft of Heliopolis he might have been taught to expect as the vehicles of the Divine Appearance, but out of the midst of the tangled thorn-bush, the outgrowth of those desert wastes;—so, in a flame of fire, such as that which was consuming Israel in the furnace of their affliction,—so did the Lord "appear unto Moses"; and behold "the bush" —that massive thicket—"burned with fire, and the bush was not consumed" (Exod. iii. 2).

The sequel of that wondrous vision is familiar to you all. How, on that "holy ground" of the barren desert Moses received the first intimation of the world-wide grace of GOD (cf. Acts vii. 33, with St. John iv. 21–24); how the peaceful symbol of his pastoral office, the "rod," the shepherd's staff—the same, no doubt, as the Bedouins "lean upon" to this day; how this was changed before his eyes into a deadly snake, symbol of the Pharaoh's death-bearing power; how in this, as afterwards in the still humbler symbol of the cross; how, I say, in this token of his exile and his lowliness the world of Egypt's pomp was to be conquered; how by the rush of leprosy into his hand there was given him as

[1] Smith's "Dictionary of the Bible," article "Wilderness of the Wandering," iii., 1768, sqq.; see also Palmer's "Sinai," in "Ancient History from the Monuments" p. 36 sqq. (Society for the Promotion of Christian Knowledge); Stanley, "Sinai and Palestine," p. 80, &c.

it were a sign of the link between him and his brethren, whom the Egyptians called a nation of lepers;[1] how, above and beyond all these outward symbols of his future office, there was revealed the New Name of the One Eternal Self-existing Unity of JEHOVAH[2]—the "I AM THAT I AM," the mysterious Fountain of all Being—in Whose Name he, Moses, was to bring the message of Deliverance to those Hebrew toilers in the brickfields by the Nile; how Moses shrank from such a task in deep humility—for was he not "slow of speech,"—"not eloquent" nor able in other respects to cope with so exalted an enterprise?—All this, I say, you know; and I need not detail the familiar story.

So "Moses,"—we read (Exodus iv. 18),—"went and returned to Jethro, his father-in-law, and said unto him: 'Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive.' And Jethro said to Moses: 'Go in peace.' And Moses took his wife and sons"—the infant children of his wife Zipporah—"and returned to the land of Egypt."

But the "rod of GOD," the Bible adds, "was in his hand."

[1] The Egyptian account of the Exodus (Manetho, quoted by Josephus, "C. Apion," i., 15, 26, 32) ascribes leprosy as its originating cause.

[2] Exodus vi. 2, 3. The contrast being between the "Elohim," "Powers," or "Forces," of GOD and GOD himself. This truth had been dimly guessed at by the old Egyptian religion, but it was soon overlaid with superstition. See Renouf's "Hibbert Lectures," 1879, especially pp. 93, 103.

"GOD hath chosen the weak things of the world to confound the things which are mighty" (1 Corinthians i. 27); and it was by the faith and the meekness[1] of Moses that He was pleased to reveal "the mighty hand"—to lay bear the "outstretched arm"—of His omnipotence. Forty years previously, Moses, coming down among his brethren straight from the luxuries of those palaces at Zoan, had tried, in his own strength, in his natural untutored passion, to save his brethren from their oppressors. But his rash endeavour failed, as we have seen. And now, issuing from the dangers and the hardships, the simple unsophisticated life of the shepherds of Midian —chastened, disciplined, made ready by an exile's loneliness—he girds himself in the grace of GOD, he leans only upon the "rod of GOD," which comforts and sustains, as hitherto it had corrected him.

There is in all men's lives an "Egypt" of worldliness and self-reliance;—happy for us if there be also a Horeb and a Sinai of solitude, discipline, and chastisement.

There are men, I doubt not, whose whole views of life and death need to be transformed—purified—by the vision of the eternal GOD calling them to His service. They may have left the Egypt of worldly pleasure-seeking, but there is something wanting still. "What lack I yet?" You need to look upon life by the scorching, searching, blinding light of the holiness, the purity of GOD. You need to see how poor and mean and blotched is the crippled thing which

[1] Numbers xii. 3.

hitherto you have thought would pass muster for your "religion" before the throne of GOD. You need—I dare prophesy of you—you need to be weaned from the idols of Self. You need to be humiliated, banished from the false glamour of this world's idolatries, touched by the stinging throb of pain; you need to be *made poor;* you need to be scourged into a far nobler faith. Your popularity must wane; your friends must drop away from you; your home must be overshadowed with the wings of "Death's bright angel."

Then shall you *see God.* Out of the midst of the "cleansing fires" CHRIST Himself shall speak to you. "My son, give Me *thy heart.*" I have work for *thee* to do for Me. Be strong and of a good courage. In the power of My cross—in this "rod of God" which reminds thee of My humiliation, "*in hoc signo, vinces,*"[1]—in this sign thou shalt overcome the world. Go; and when thou art converted, strengthen, rescue thy brethren.

Thus, surely, should the call of Moses amid the solitudes of Midian, thus should his early life in Egypt, instruct us here to-night. Saved in the Ark, floating safe upon the waterflood, "drawn out" of that dark Nile stream, himself, hereafter, the rescuer of his brethren from those Red Sea waters which drowned their enemies,—in all this, as the Christian

[1] "Christianity, without one earthly weapon, faced the legions of Rome, and, tearing down their adored eagles, replaced them by the sacred monogram of her victorious 'Labarum.'"—Farrar, "Witness of History to Christ," p. 100.

Church learned long ago from her apostles,[1]—is set forth, as in a parable, the saving power of GOD in CHRIST, and the cleansing, sanctifying grace of His Holy Spirit. May GOD grant to each one of us that, having passed through the baptismal waters, we may be indeed "received into the Ark of CHRIST'S Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waters of this troublesome world, that, finally, we may come to the land of Everlasting Life,"[2] through JESUS CHRIST our LORD.

[1] Cf. 1 Corinthians x. 1, 2; 1 Peter iii. 21; Romans vi. 4; Eph, v. 26; Titus iii. 5.

[2] First collect in "The Ministration of Public Baptism of Infants."

CHAPTER XIII.

THE DELIVERANCE.

(*August* 26, 1883.)

When Israel came out of Egypt.—*Psalm* cxiv. 1.

IT was a memory that could not fade, that great "deliverance." Throughout all the changing fortunes of Jewish history, psalmist and prophet, priest and people, alike have found in the Exodus the theme of their loftiest and most consoling appeals; they have drawn from it the refrain of their most inspiring and most inspired hymns of praise.

"When Israel was a child, then I loved him, and called My Son out of Egypt" (Hosea xi. 1). It is thus that the word of the Lord by the prophet Hosea commemorates the origin of the Jewish Church. "Out of Egypt have I called My Son." It is thus that the evangelist (St. Matthew ii. 15) connects the prophet's allusion with the life and person of the CHRIST himself.

"The Witness of Modern Egypt to CHRIST," and to Christianity, is indeed summed up in the story of those memorable events to which I am to lead your thoughts to-day. Of the night of the Exodus from Egypt it has been truly said that we of this Christian Church need not go back to any unwritten narrative,

for "it still moves and breathes amongst us."[1] The Christian *Sabbath* itself, with all its fragrant memories of our Lord's "deliverance" from the bondage of death, commemorates also the "deliverance" of our Lord's own ancestors, the Jews, from the slavery of the Pharaohs.[2] The Sacrament of *Baptism*, the sign and seal of the Christian covenant, perpetuates the same significant event.[3] "The *Easter* full moon, which has so long regulated the Calendar of the Christian world, is," to use the language of Dean Stanley, "the lineal successor of the bright moonlight which shed its rays over the palm-groves of Egypt on the fifteenth night of the month Nisan" in the reign of the Pharaoh Meneptah II., thirty-one centuries ago;[4] and by the most distinctive act of Christian worship, the Sacrament of the *Lord's Supper*, we are continually reminded of that Paschal Lamb whose sprinkled blood bedewed the door-posts of the Israelites in Egypt at the first "Passover" Feast.[5] "It shall come to pass, when your children shall say unto you, 'What mean ye by this service?' that ye shall say, 'It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel

[1] Stanley, "Jewish Church," p. 121.

[2] Deuteronomy v. 14, 15. See "Speaker's Commentary," vol. i., pt. 1, p. 342.

[3] "GOD . . . . Who didst safely lead the children of Israel . . . . through the Red Sea, figuring thereby Thy Holy Baptism" (Office for Public Baptism)."

[4] *Circa* B.C. 1270 (Brugsch).

[5] CHRIST is the very Paschal Lamb Which was offered for us." Special preface in the Communion Office. Cf. 1 Corinthians v. 7, &c.; and see Wordsworth on Exodus xii.

in Egypt'" (Exodus xii. 26, 27). These are words which, in their spiritual application, are the very charter of our liberties in CHRIST.

So true is it that for us not less than for the Jews, Egypt is the scene from which we draw the pledge of our deliverance. Thus is Egypt the cradle not so much of Judaism as of Christianity. For us, at any rate, that remark of Baron Bunsen's[1] is profoundly true, "History herself was born in that night when Moses led the people of Israel out of Egypt."

* * * * *

We have already tried to realise the preparation of Moses as the pioneer of the Hebrew deliverance. We meet him once more, now, as the champion of his brethren in Egypt. Forty years of exile in Midian have matured him for his mission; forty years of cruel bondage beneath the slave-drivers of Rameses and Meneptah have served also to ripen the Hebrews themselves for the quickly coming crisis of their release. Moses is no longer alone in the responsibilities of his mighty enterprise; and now, in company with his brother Aaron—who had gone forth to meet him on his return journey from Midian (Exodus iv. 27),—he claims to be heard at the open court of Meneptah II., then the ruling Pharaoh, to plead the cause of his clansmen the Hebrews, down-trodden in the service of the state.

It was in the palace of that lordly town of Zoan,

[1] "Egypt's Place in Universal History," i., 23.

whose ruins, as I have described them in a previous address,[1] still impress the traveller more deeply than any others in the Delta with the sense of fallen magnificence,[2] that the pride of Egypt, as impersonated in Meneptah II., was confronted by the leaders of these despised Hebrew serfs.[3]

It was an encounter whose issues reach, as we have seen, to the very times in which we live, and to the remotest corners of the earth. It was a struggle which was far more than the revolt of a nation of slaves against their masters; it was rather a conflict, to the death, between two religions, neither of which could tolerate the other.

Crushed by the bitter cruelties of Rameses: weaned, by sufferings no longer endurable, from their early inclinations towards the idolatries of Egypt,—the Israelites have been roused, at last, to an enthusiasm for the religion of their fathers. And, in their new-found zeal they demand, through Moses and Aaron, that they should be permitted to perform the sacrifices which their worship of JEHOVAH required. But the necessary slaughter of rams and oxen—the former sacred to the Egyptian gods Khnoumis and Amon,[4] the latter the symbol of

[1] "Joseph in Egypt," above, p. 100. For Zoan-Tanis-Rameses (prob. the "Raamses" of Exodus i. 14) see Brugsch, ii., 382, &c.

[2] See Macgregor's "Rob Roy on the Jordan," pp. 75–78.

[3] Milman, "History of the Jews" (1878), p. 37.

[4] "Herodotus," ii., 46. The goat is called "Ba" in the hieroglyphics, and represents the human "soul." Birch on Wilkinson's "Ancient Egyptians," iii., 303, note 5. The god Khnoumis is depicted with the head of a ram.

Osiris and Isis,[1]—would have raised the worst passions of the Egyptians; so that, in their audience with Meneptah, Moses and Aaron crave permission to go three days' journey into the wilderness,—and so avoid the otherwise certain risk of collision with the prejudices of their masters.

Now, we learn from the monuments that Meneptah II. was, like all his predecessors, in the habit of being flattered by courtly parasites into the most unqualified self-glorification. Poet laureates of the palace addressed him in those grossly fulsome phrases which went so far as even to deify the Pharaohs. "Thou art," says one of these ancient odes to Meneptah,[2] "Thou art as it were the image of thy father the Sun, who rises in heaven . . . . chasing the darkness from Egypt . . . . No place is without thy goodness. Thy sayings are the law of every land. . . . . Bright is thine eye above the stars of heaven, able to gaze at the solar orb. . . . . Whatsoever is done in secret, thine eye seeth it, O! Baenra Meriamen, merciful Lord, creator of breath."

Such was the man-god whose will was now to be humbled to the dust by the arm of the LORD GOD of the Hebrews—slaves whom he despised. At first, the demands of Moses on behalf of his brethren only resulted in the deliberate aggravation of their miseries (Ex. v.). The very fact of his interference brings down the Pharaoh's heaviest displeasure; and

[1] See Wilkinson, "Ancient Egyptians," iii., 305-308; Ebers, "Uarda," i., 15, note.

[2] Anastasi Papyrus, in "Records of the Past," vi., 101. Also translated by Chabas, "Mélanges," &c., 1870, p. 117.

the rebukes of Meneptah are only the signal for the reproaches of the Israelites themselves.

But the assurance of deliverance is once more confirmed to Moses; and in the revelation of JEHOVAH'S name the prophet is again encouraged to grapple with his lofty enterprise. That which he cannot solicit as a boon he is now charged to extort by force from the proud Lord of the "Mizraim."

It is now that we are introduced to that series of "signs and wonders" which culminated in the Exodus.

"The jugglers and Magicians of the East have," it has been remarked, "in every age exhibited feats of skill, or of unholy powers, which startle the senses and seem to defy explanation.[1] The very names of "alchemy" and "chemistry" are drawn from the "Land of *Khemi*"; Egypt, the "Land of Ham," the "dark" country which has always well sustained the reputation of being the home of the "dark"—the "black" arts, and the sciences of witchcraft, necromancy, divination, and jugglery.[2]

Of the feats performed by these wonder-workers, none are more startling, even at our own time, than those of the *Rifâ-îyeh*, or snake-charmers. Those who have ever witnessed the ecstatic movements and, as it were, superhuman frenzy of the "Dervishes" of the East will not be surprised at the extraordinary

[1] Geikie, "Hours with the Bible," ii., 131. See Deuteronomy xviii. 10, 14; Leviticus xix. 26, 31, &c.

[2] "Encycl. Brit." (1878), vii., 700; Brugsch, "Egypt," i., 16; Stuart Poole, "Cities of Egypt," p. 6, &c.

power exercised by the snake-charmers over the most venomous serpents and scorpions.[1] We are told, for instance, of an African race—the Psylli—who, playing recklessly with serpents of the most dangerous kind, throw them into a lethargic condition, and then play with them as mock rods or staves; and the Egyptian jugglers are accustomed, at this day, to catch a serpent by the head, and by some strange power of mesmerism make it stiff and motionless as if changed into a rod.[2]

It was by some similar performance that the magicians of Egypt imitated the "sign" by which Aaron's rod was changed into a serpent—the preliminary lesson by which Pharaoh was shown the future triumph of Jehovah over the idols of Egypt. By Aaron's rod "swallowing up" all those of the magicians, a direct challenge was intended to that sacred Uræus serpent, the Basilisk or Cobra, which was at once the sacred emblem of the Pharaoh's *pschent* or crown, indicating his power for life and death,[3]

[1] Bædeker, "Egypt" (1878), p. 21; Lane, "Modern Egyptians," pp. 242, 383, 455. Ebers, "An Egyptian Princess," pp. 110, 111, describes a snake-charming performance. For Bible allusions, see Psalm lviii. 4, 5; Jeremiah viii. 17.

[2] Ælian, i., 57; Knobel's "Exodus," p. 61 (quoted by Geikie, ii., 133, who also gives other authorities). Cf. Dr. Thomson, "Land and Book," p. 154. For the various classes of magicians mentioned in connexion with the Exodus, see "Speaker's Commentary," vol. i., I. p. 278, art. "Serpent Charming"; Smith's "Dictionary of the Bible," iii., 1, 216.

[3] Cf. "The viper's tongue shall slay him."—Job xx. 16; Psalm lviii. 4; Proverbs xxiii. 32.

and itself worshipped as the symbol of the gods Knuph and Serapis.[1]

Passing now to the "Plagues" which followed this first preparatory sign of the coming deliverance, the modern traveller in Egypt cannot but feel, as Dean Stanley has remarked, "how much of force is added to the description of Exodus by a knowledge of the peculiar customs and character of the country in which they occurred."

I. THE WATERS CHANGED TO BLOOD.

Nothing could have been more impressive to the inhabitants of Egypt—Egypt, the "gift of the Nile" —than the first of those appalling visitations by which the heart of Meneptah was at last humbled before God. "My river is mine own, and I have made it for myself." This, as Ezekiel has told us,[3] would have been the proud thought of the Pharaoh as he issued from the palace to conduct the sacred ceremonies connected with the fertilising inundation of the Nile. By a combination of ideas that will not surprise us after all we have heard about the glory of the Pharaohs, the river itself was, not less than the Pharaoh, regarded strictly as divine, and reverently worshipped under a variety of names.[4] In a Papyrus

[1] Cf. Herodotus, ii., 74. with Rawlinson *in loc.* ("Basilisk" merely "Royal"); Wilkinson, "Ancient Egyptians," iii., 337 sqq. The serpent was the symbol of the god of Pithom (Brugsch, iii., 377). [2] "Jewish Church," p. 118.

[3] Ezekiel xxix. 3. See Lecture III., pp. 44, 45, *ante*.

[4] Hapee-Mu ("abyss of waters"), Hapee (the "hidden one," the "abyss"), &c.; "Dictionary of the Bible," art. "Nile,"

of the date of Meneptah himself,[1] we have a hymn in which the Nile is addressed with the most reverent solemnity as the source and creator of every kind of bountiful beneficence.[2]

Yet it was this "sacred, ... solitary Nile, the very life of the state and of the people," whose waters were made to run red as blood with those countless myriads of "infusoria" and other microscopic atomies which within living memory have rendered putrid and offensive the waters, not only of the Nile,[3] but also of many other rivers, seas, fountains, and ponds, in various quarters of the world.[4]

Thus was Egypt wounded, as it were, in its very heart—the centre of its life. Thus had the hated colour of the blood-red Typhon[5] stained and dishonoured the sacred waters of Osiris.[6]

ii., 540. The whole "Osiris Myth" is intimately connected with the Nile worship. See Ebers, "Uarda," i., 124; Wilkinson, "Ancient Egyptians," iii., 79; cf. 369, 370, &c.

[1] Sallier, ii., 11, 13; Anastasi, vii. See "Records of the Past," iv., 105 sqq.

[2] A tablet at Gebel Silsileh speaks thus, "Blessed be the good god, the abysmal Nile, the father of the gods. . . . . the plenty, wealth and food of Egypt . . . . Thou art alone and self-created. . . . . Is it not the Nile who nourisheth the world?" &c.—"Records of the Past," x., 41.

[3] "Speaker's Commentary," on Exodus vii. 17.

[4] Ehrenberg in 1823 saw the waters of the Red Sea thus tainted by these cryptogamous plants. See authorities cited by Geikie, "Hours with the Bible," ii., 136.

[5] Red-haired men, red oxen, &c., were regarded as "Satanic." See Wilkinson, "Ancient Egyptians," iii., 399 sqq.

[6] To connect this plague with the Red Nile of the overflow

2. THE FROGS.

The second plague, of frogs, will astonish no one who—travelling in the East—has been kept awake at night by the hoarse croaking chorus of these denizens of an Egyptian canal or a swamp in Syria or Palestine. This plague, like the first, directly assailed the idolatries of Egypt; for two, at least, of the Egyptian gods[1] were symbolised with the head of a frog.

Classical writers tell us that these creatures were also regarded as an emblem of man in embryo; and were embalmed and buried with due honour in the tombs of Thebes. It was these sacred creatures that now, in multitudinous swarms, croaking incessantly "even when at rest, and"—in the words of an Eastern traveller[2]—"shrieking and yelling like demons when pursued and in danger,"—it was these that swarmed into the houses and the very kneading-troughs and ovens of the Egyptians, till they "covered the land of Egypt" (Exod. viii. 3, 7).

is plainly a mistake. For, apart from all other considerations, Osburn, who suggests it himself, remarks upon the "healthy, delicious . . . . refreshing" water of this discolouration.—"Monumental History of Egypt," i., 10, &c.; ii., 577.

[1] Ptah, the architect god; and Heka, a goddess who was supposed to be the wife of Khnum or Khnoumis (the water). See Wilkinson, "Ancient Egyptians," iii., 21, 22. Lepsius has shown this fully. See *loc. cit. ap.* "Speaker's Commentary," i., I. 279, 242, where a vignette is referred to in which Rameses II. is offering wine to a frog!

[2] Horapollo, Diodorus, and Ælian. See Wilkinson, "Ancient Egyptians," iii., 340.

[3] Osburn, "Monumental History of Egypt," ii., 580.

3. THE LICE.

Thus had the sacred waters of the Nile been smitten, in themselves and in the teeming myriads of the fish and the frogs which they sustained. And now the black rich soil of the "land of Khemi" was itself to be turned into corruption. The very dust of the earth became lice throughout all the land of Egypt." Vermin of every kind of insect life is what the Hebrew term ("Kinnim") implies, and the Eastern traveller scarcely needs to have his imagination on this subject kindled by Sir Samuel Baker's account[1] of a certain creature—a kind of "tick"—which, living in hot sand and dust, and of the size of a grain of sand, "swells to the size of a hazel nut when it has preyed for some days upon the blood of an animal." At one place, he tells us, "it seemed as though the very dust were turned into lice." To a scrupulously clean people like the old Egyptians, such a visitation as this would be terrible indeed; and it also, like the preceding plagues, was a direct affront to those "insect gods" which were characteristic of all Eastern idolatries.[2]

4. THE FLIES.

But the scourge of lice is now, in the fourth of the Plagues, aggravated by a similar but still more in-

[1] "Nile Tributaries," p. 84. Osburn and others identify these "Kinnim" with mosquitoes, which are produced from larvæ deposited in stagnant waters.

[2] Beelzebub was "the lord of the flies." See Geikie, "Hours with the Bible," ii., 142. Cf. Isaiah vii. 18; and see Cheyne on Isaiah xviii. 1 (vol. i., p. 106).

tolerable pest. Again was the Pharaoh by the water-side in solemn ritual procession, when the land was visited with such swarms of flies as to be quite beyond endurance even in that land of insect plagues. Cockroach, mosquito, horsefly, cricket—even that sacred Beetle which all Egypt held in such intense veneration,[1]—these are all included in the language of the text. Even the ordinary experience of travellers will suffice to illustrate the terrific meaning of this the fourth direct challenge of Jehovah to the insect gods of Egypt. Of the swarms of flies it has been truly said that, even in ordinary years, "one eats them, drinks them, breathes them."[2] "No curtains or other precautions can exclude them." During the inundation, more especially, "their food being diminished by the great amount of land under water, they seem literally mad with hunger, and light in countless numbers upon whatever promises to satisfy it. Every drinking-vessel is filled with them, and they cover every article of food in a moment.[3]

5—9. THE REMAINING PLAGUES.

Space will not now permit me to illustrate the remaining plagues in any detail.

[1] See Lecture IX., p. 134, note. The khepera (scarabæus), sexless, self-productive, emblem of self-existence, is an indispensable accompaniment of every tomb and mummy.

[2] Wood, "Bible Animals," p. 633 (Geikie). It is a common sight in Egypt to see the *open eyes* of infants covered with flies—the mother not even troubling herself to drive them away. No wonder that blindness greets the traveller at every turn.

[3] Osburn, "Israel in Egypt," p. 269 (quoted by Geikie).

The *fifth*, the Murrain upon the Cattle, touched the religious prejudices of Egypt in their tenderest part—the worship of the goddesses Isis and Hathor, to whom the cow was especially sacred—and the worship of the ox, Apis, and the calf, Mnevis, each dedicated to their especial deities.[1]

The *sixth* plague, in which the ashes of the smelting furnaces scattered by Aaron towards heaven, fell everywhere in "boils and blains"—tumours, carbuncles, and ulcers—upon the people; this, too, had reference to an Egyptian custom of scattering the ashes of human victims burnt alive in sacrifice to the god of Evil, and thus acquired a terrible significance in the eyes of the Egyptians.[2]

So, too, "it is not an ordinary land of which the flax and the barley, and every green thing in the trees, and every herb of the field, are smitten by the next two great calamities of the *Hailstorm* and *Locusts*. It is the 'garden' of the ancient Eastern World—the long line of green meadow and cornfield, and groves of palm and sycamore and fig-tree, from the Cataracts to the Delta—doubly refreshing from the desert which it intersects, doubly marvellous from the river whence it springs."[3]

[1] See Lecture V., p. 64, *ante*. For an account of the idolatries here referred to, see Wilkinson, "Ancient Egyptians," *passim*, especially iii., 260, 109–112, 115–117, &c.

[2] See authorities and illustrations given by Geikie, ii., 146. Osburn, "Monumental History," p. 585.

[3] Stanley, "Jewish Church," p. 119. On the locusts and hailstorms, cf. Thompson, "Land and Book," p. 416. Smith's "Dictionary of the Bible," art. "Locust," ii., 128 sqq.; "Speaker's Commentary," on Exodus ix. 18, &c.

Scarcely had the north-west wind from the Mediterranean swept the locusts into the Red Sea, when the *ninth* plague fell upon the land. The sun was the supreme god of all the Egyptian deities; but he too veils himself, at last, before Jehovah's might. Over the whole land of Egypt came the horror of "a thick darkness,"—a "darkness which may be felt." Those who have witnessed the sandstorms of the "Khamseen" and other Egyptian winds—and have seen the whole atmosphere darkened, as in London fog, with the lurid shadow of the clouds of dust and sand—will be at no loss to understand how in this instance also the LORD GOD may have been pleased to work His will by the means of an exceptional manifestation of His ordinary[1] physical agencies.

10. THE DEATH OF THE FIRST-BORN.

But even yet—though the national idolatry had thus received its crowning blow in the humiliation of the Sun God, Pharaoh was unwilling to admit that anything more had happened in behalf of his Hebrew slaves than could be accounted for by the abnormal operation of the natural phenomena of Egypt.

It was now, therefore, after solemn and repeated warning, that, at a certain midnight, the doom of Death came down upon the land of Egypt. "It is a night to be much observed unto the Lord, for bringing them"—the Hebrew slaves—"out of the Land of

[1] See Geikie, ii., 151, 152; Smith's "Dictionary of the Bible," art. "Plagues," pp. 887, 888; Stanley, "Sinai and Palestine," p. 68.

Egypt." "Dimly," it has been said,[1] "we see and hear in the darkness, and the confusion of that night, the stroke which at last broke the heart of the king and made him let Israel go." "At midnight the LORD smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne to the first-born of the captive that was in the dungeon, and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt"—the loud, frantic funeral wail—the quavering shriek—such as can never be forgotten by those who have once heard it,—such as, alas! in the recent cholera outbreak has been heard during the last few weeks (as a traveller heard it in 1848), in Cairo; "every evening at sunset, there," writes an eye-witness,[2] "in that calm still time I heard, each night, the wail of the women of Boulâq for their dead, borne along in a great wave of sound a distance of two miles—the lamentation of a city stricken with pestilence."

* * * * * *

"Rise up—get you forth from among my people; —go, serve JEHOVAH, as ye have said. Take your flocks and your herds—as ye have said. And be gone! And bless me also." Such, at length, is Meneptah's humiliation. For there, before him is

[1] Stanley, "Jewish Church," p. 120.

[2] Stuart Poole, in Smith's "Dictionary of the Bible," ii., 888, art. "The Ten Plagues"; Lane, "Modern Egyptians," p. 512, &c.

the lifeless body of his eldest boy, outstretched, perchance, upon his mother's knees—Prince regent of the Mizraim—he of whom the monuments tell us that he was "the son whom Meneptah loves; who draws towards him his father's heart; the royal scribe; the singer; the chief of the archers; the Prince, Meneptah;[1]—"bless me also,"—the words seem almost, it has been well said, to gleam amid the tears, the quick passionate grief of Egypt's king. "*Begone!*" Well may the Psalmist tell us "Egypt was glad at their departing: for they were afraid of them" (Psalm cv. 37).

The story of what followed on this for ever memorable night is familiar to you all. In the Feast of the Passover its incidents live on, year by year, as in a drama that cannot die. On the summit of Mount Gerizim are to be seen, year by year, the striking solemnities of that Samaritan Festival which is the most vivid reproduction of the Hebrew Deliverance. There, each householder still gathers his family round him to kill and eat the Paschal Lamb;—the bright blades of the sacrificial knives gleam in the sunlight; the red blood flows from the poor slaughtered sheep—the members of the tribe are marked, each one of them, with the sprinkled drops;—"night falls; the stars come out; the bright moon is in the sky; the household gathers round; and then takes place the hearty meal of which every part is marked by the almost frantic haste of the first celebration,

[1] Quoted by Geikie, ii., 163. We gather also from this inscription, that Meneptah lost his eldest son during his lifetime.

when Pharaoh's messengers were expected every instant.

So lives on, even to this day, the memory of this Great Deliverance.

There are, as you can now perceive, a multitude of incidents—each of them instructive and important—connected with the Exodus, which yet I must not even now approach. More particularly, I regret that space will not allow me to lay before you the strikingt estimony given by the Egyptian historians, and by the still more eloquent silence of the monuments, to the truth of that Deliverance whose outlines alone I have attempted to depict.[2]

[1] Stanley, "Jewish Church," p. 122; cf. Mills, "Modern Samaritans," pp. 250–256.

[2] "The record of these events was inseparably connected with the humiliating confession of a divine visitation, to which a patriotic writer at the court of Pharaoh would hardly have brought his mind."—Brugsch, "Egypt," ii., 135. Moreover, "a subject nation builds no monuments," and "when an enslaved people at length rises in its might and marches out victorious, the vanquished nation left upon the soil has little inducement to perpetuate the memory of its own humiliation."—Bartlett, "Egypt to Palestine," p. 99. But there are, notwithstanding, distinct indications, in the confused accounts handed down by Josephus of the great national disaster of the Exodus. This, at least, is held by Ewald ("History of Israel," ii., 502); Bunsen ("Egypt's Place," iii., 194); Kurtz ("History of the Old Covenant," ii. 389); Lepsius ("Cronologie," p. 325); Osburn ("Monumental History," pp. 606–608); Poole ("Encyc. Brit.," 1878, art. "Egypt," vii., 740); and others. Canon Cook ("Speaker's Commentary," i., I. 462, calls the account of Josephus "utterly worthless"); Cf. Sir Erasmus Wilson, "Egypt" (2nd ed.), p. 363, &c.

Further, it would have been useful and instructive to have also investigated the route of the Exodus itself, as far as light may have been thrown upon it by the recent excavations at Tel-el-Ma'huta, to which I have already alluded.

Even more important to be rightly understood than any such historical and geographical expositions of the Bible would be the closer consideration of those profound spiritual truths which the whole story of the Exodus is intended to convey.

Connected with these truths are those far reaching *Prophecies* of Isaiah, Jeremiah, and Ezekiel, which intimately concern the duties and responsibilities of the Christian Church in Egypt, and at which we have only briefly glanced in incidental allusion.

These are matters all of which are now quite beyond the possibility of treatment here.

But from the facts, which, neither amplified nor distorted, I have been permitted to lay before you in this survey of the witness borne by Modern Egypt to the Faith in JESUS CHRIST, enough may, I trust, have appeared to leave with us at least the message of our personal interest in all that Egypt, Modern as well as Ancient, has to say to us.

From Alexandria, where the Hebrew scriptures were translated into the language of the West, to Thebes, whose ruins are a tangible commentary upon the words of the Jewish prophets; from the obelisk of Heliopolis, where Moses was trained in his Egyptian wisdom, to the mounds of Zoan and Pithom, where the very stones cry out in witness to the Exodus; from the Pyramids of Ghizeh to the

colossal warders at Aboo-Simbel; from the Nile canals of the Delta to the shifting sands of the Red Sea and its Lagoons along the Suez canal;—from each and all of these uprises the testimony of Modern Egypt to the facts of the Bible story;—a testimony to which we dare not stop our ears. For, to-day, we have been reminded, by the familiar and sacred institutions of the Christian Church,—by her Festivals and Sacraments—of the same Great Deliverance which the Jewish Church herself commemorates and which Egypt from end to end confirms.

All this should at least teach us our own personal responsibilities towards the GOD Whose dealings in History we have thus been permitted to survey. It should lead us, surely, more trustingly, to the CHRIST Who Himself was once a sojourner, as a Babe, in Egypt. It should help us to realise our own individual share in those tidings of great joy—namely, that "when the fulness of time was come, GOD sent forth His Son." It should lead us, I say, to Him Who was and is the Very Paschal Lamb Who was slain for *our* sins;—for it is none else but He, Who "by His one oblation of Himself, once offered, has made a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world."

THE END.

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